DISTRICT CENSUS REPORTS, 1891.

CHITTAGONG DIVISION.

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DISTRICT CENSUS REPORT.

No. 1556M., dated Comilla, the 11th November 1892.

From—E. Geake, Esq., Officiating Magistrate of Tippera,

To—The Secretary to the Government of Bengal, Financial Department.

With reference to your telegram dated the 18th ultimo, calling for a report on the results of the recent census, I have the honour to submit herewith a report under the heads given in Government (Census) Circular No. 6 T.—F., dated 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF TIPPERA, 1891.

Head I.—Early history, &c.

The district of British Tippera is bounded on the north by the districts of Sylhet and Mymensingh, on the south by Noakhali, on the west by the Meghna River, and on the east by the adjoining State of Hill Tippera. It lies between—

Longitudes	...	... 90° 36′ and 91° 39′.
Latitudes	...	... 23° and 24° 16′.

The tropic of Cancer thus passes over the district.

2. There are numerous traditions connected with this district. Mr. Browne in his "General Report of the district" states one, to the effect that the old name of Tippera was Jahajnagar. But Tippera has never been known to its inhabitants by that name, and the identification of Tippera with the Jajnagar of Eastern Bengal rests on a doubtful basis. Dr. Hunter in his statistical account of Tippera says that the name might readily enough be applied to a country containing a famous place of pilgrimage, and is a common name for these shrines (*tirthas*) from the Sanskrit root "yaj" to worship. Jajnagar, the city of worship or sacrifice, might be applied to any sacred place in Tippera, for the same reason, as a corresponding spot in Orissa bears the name of Jajpur. But this explanation is far-fetched, and does not seem to be satisfactory. Tippera could never boast of a sacred shrine of such wide reputation as those in Orissa, Benares, and other places. The only place of religious consequence, where pilgrims would flock together, is Udaipur, which was formerly a capital of the independent Rajas of Hill Tippera. There the image of the goddess Tripureswari has been worshipped from very ancient time. But it is doubtful whether even during the palmy days of the Tippera Rajas it possessed any reputation, which extended beyond East Bengal. If Jajnagar of Eastern Bengal is really to be identified with Tippera, this can be explained from the circumstance that the revenue of this part of India was at one time monopolized by the Mogul Admiralty Department. One estate still bears the name of Nowara or "Fleet Estate," and the two largest portions of *pargana* Sarail are still known as the estates of fourteen *koshas*,* and eight *koshas*. East Bengal, and more specially Tippera and districts by which the Meghna and the Brahmaputra pass were, long before the time of the Muhammadans, remarkable for their ships. Frequent mention of sea-fights by means of these ships is made in the books of Kali Das and other Sanskrit authors. Raghu, the great warlike ancestor of Rama, had to fight with these naval warriors when he came to this part of India during his march of conquest of the then known world. At a later date the Muhammadans also availed themselves of the assistance of these warriors in their works of conquest, and it was in fact with the fleet collected in this part of Tippera that Shaistakhan, nephew of the Empress Nur Jahan, conquered Chittagong to which, in honour of the Moslem arms, he gave the name of Islamabad.

3. The other tradition is to the effect that according to the Mahabharata out of the corpse of Bhagavati, wife of the god Mahadeva, sprung no less than 51 goddesses, who by some mysterious process were at once dispersed over the face of the world. One of them, Tripureswari, or the mistress of the three worlds, took up her residence at Udaipur, the former capital of Hill Tippera. At that place, a large temple has been erected in her honour, which ranks

* *Kosha* is a large boat of peculiar shape which can be rowed very fast. This kind of boat was formerly largely used in naval warfare in Bengal.

as the second *tirtha*, or holy shrine, of this part of Bengal. Tripura Sundari is the presiding goddess of the Tippera Raj family, and it is in honour of her that Trilochan, the real founder of the Tripura kingdom, gave to his territory the name of Tripura.

4. The Rajas of Tippera form one of the few families of the Lower Provinces whose annals have been rendered available to European scholars. They have got a history, "Rajamala," written at a very early time, and its pages disclose a long list of successful kings, commencing from before the time of the Mahabharata. The present Maharaja of Tippera claims his descent from Drujho, son of Yajati, one of the lunar races of kings. According to Sir Charles Aitchison there exists no reliable account as to the limits of ancient Tippera, but at various times it gained conquests and possessions which carried its armies from the Sundarbunds in the west to Burma in the east, and from Kamrup in the north to Burma in the south. For centuries the Tippera Rajas maintained their independence and possession over this vast tract of land against the invasion of the Muhammadan Governors of Dacca. At times they were driven back to the very heart of the hills, at others again, the invading Muhammadan army was chased back beyond the limits of the territory of Tippera. At no time was the contest so hard as during the reign of the Emperor Akbar, when by a strange coincidence Bijoy Manikya, the ablest and the most powerful of the Tippera Rajas, happened to be on its throne. In spite of Muhammadan invasions, Bijoy Manikya maintained his independence, but his successor was ultimately compelled to come to terms, by which he agreed to hold certain portions of his territories on payment of tribute to the Muhammadan Governor at Dacca. In 1588, the portions of territories thus obtained from the Tippera Rajas, and eventually comprised in the districts of Tippera and Noakhali, were included in the Sarkar of Sonargong, one of the 19 divisions made by the Mogul administrator, Todar Mull. In 1722, the original Sarkars of Todar Mull, together with those subsequently annexed by Sultan Soojah in 1658, were formed into 13 *chaklas* or military jurisdictions, one of which, that of Jahangirnagar, included both Tippera and Noakhali. This extensive circle was subdivided into a number of *zamindaries*, which were classed under the principal one of Jellalpur. It contained 236 *parganas*.

5. In 1728, Soojah Khan formed a corrected rent-roll, by which the province of Bengal was divided into 25 *iktimams* or *zamindari* trusts. Tippera and Noakhali were then included in the *iktimam* of Jellalpur. From 1728 to 1765 no alteration seems to have been made, and when at the latter date the Hon'ble Company assumed the powers of the Dewany, both Tippera and Noakhali were under the charge of the *Naib* of Dacca, the capital of Jellalpur. From 1765 to 1769 the administration of Jellalpur was entrusted to two native officers, Raja Heymut Singh, and one Jesserat Khan. From 1769 to 1772 the country was under the charge of supervisors, Messrs. Kellsal, Harris, and Lambert. The latter was succeeded by Mr. Greuber with the title of Collector, in which capacity he continued to act until the Provincial Council was established in 1774, from which date until 1780 the revenue was collected by *naibs*, and the general business of the country was transacted by European covenanted assistants.

6. In 1781, Tippera and Noakhali were constituted into a separate revenue division. The first officer in charge, Mr. Leake, had no magisterial powers, and the state of the district was consequently as bad as it could be. Bands of robbers and armed ruffians infested the whole country, and the burning of villages is mentioned as a circumstance of daily occurrence so far down as the year 1789. From that time owing to the appointment of efficient Collectors, Judges, and Magistrates, things began steadily to improve, and general peace and tranquillity have never been materially disturbed since the beginning of the present century.

7. In the year 1821, Tippera was reduced to its present limits by the separation of Noakhali, the size of which, owing to extensive alluvion, had greatly increased. Since that time the district has been consolidated to its present extent by the transfer of some *parganas* from Mymensingh and Dacca, while a considerable area was in 1874 made over to Noakhali.

8. The present British Tippera is a continuous flat and open surface, with the exception of the isolated Lalmai range. The district is laid out for the most part in well-cultivated fields, intersected in all directions by rivers and *khals* which are partially affected by the tides, except on a few main roads. Communication and transport is generally effected by means of boats, except during the few months of the hot weather, when the village footpaths are used. The country near the boundary of Hill Tippera is more undulating. Its principal features are continuous low hills, which present the appearance of a tableland with an average height of 40 feet above the plains, and are covered with deep forest, and the valleys between the ridges wherever cultivated give good crops of rice. From the yearly flow of water from the high land into the marshes between the hills, a good supply is procurable at all seasons for irrigation purposes. Near the large rivers towards the west, the lands are under water for four or five months during the rainy season. Since 1878 a new subdivision has been opened at Chandpur and a new *chauki* at Nabinagar. Two new outposts have been created at Matlab and Bancharampur Several villages have been transferred from *pargana* Homnabad to Noakhali. Chhagalnaia police-station has lately been taken away from Tippera and brought under the jurisdiction of the Magistrate of Noakhali.

HEAD II.—MOVEMENT OF THE POPULATION.

9. The results of the last census disclosed a total population in Tippera of 1,782,935. Of these the boat population amounted to 12.281, and the rest, that is, 1,770,654 persons inhabited 312,482 houses in 6,318 towns and villages. The return of the census of 1881 gave

1,519,338 as the total population, of whom 9,367 were residing in boats on the night of taking the census, and the rest, *i.e.*, 1,509,971 were residing in 179,374 houses in 6,451 villages. The census of 1872 gave a total population of 1,533,931 persons inhabiting 307,011 houses in 6,150 villages.

10. Comparing the returns in the two censuses of 1872 and 1881, it would appear that there was a decrease of 14,593 in the total number of population, while the number of villages increased from 6,150 to 6,451. This apparent decrease in the number of population in the district can be accounted for by the fact that in addition to the inaccuracy running through the whole operation of the taking of the census of the district in the year 1872, the district then contained an area of 2,655 square miles, but subsequent to that date 78 villages were transferred from the jurisdiction of the Collector of Tippera to that of Noakhali by a Government Notification, dated the 31st May 1875, while 22 villages were transferred from Noakhali to Tippera.

11. In the later censuses of 1881 and 1891, great care was taken in the formation of the agency to take the census, and it is believed that in both of them the causes of error were carefully eliminated. In comparing the figures of these two censuses, it will be seen that there has been a considerable increase of 263,597, or in other words, the population has increased 17·3 per cent. in the course of ten years only. The total number of towns and villages has fallen in these ten years from 6,451 to 6,318, while the head "Boat population" shows a slight increase of 311.

12. The following list shows the increase in the population of the several *thanas* :—

NAMES OF THANAS.	1891.	1881.	Increase.	Percentage of increase.
1	2	3	4	5
Sadar Subdivision.				
Comilla Municipality	14,680	13,372	1,308	10·5
Rural area	143,225	126,013	17,212	13·6
Total ...	157,905	139,385	18,520	13·2
Moradnagar	176,911	152,322	24,589	16·1
Chandina	93,312	78,521	14,791	18·8
Daudkandi	173,068	143,222	29,846	20·8
Laksam	103,401	86,872	16,529	19·0
Chaudagram	116,688	103,218	13,470	13·1
Subdivisional Total ...	821,285	703,540	117,745	16·7
CHANDPUR SUBDIVISION.				
Hajiganj	110,865	90,393	20,472	22·5
Chandpur	260,688	193,988	66,700	34·3
Subdivisional Total ...	371,553	284,381	87,172	30·8
BRAHMANBARIA SUBDIVISION.				
Brahmanbaria Municipality ...	18,006	17,438	568	3·2
Rural area	244,927	218,879	26,048	11·8
Total ...	262,933	236,317	26,616	11·2
Kasba	127,318	114,152	13,166	11·5
Nabinagar	199,846	175,971	23,875	13·6
Subdivisional Total ...	590,097	526,440	63,657	11·9
District Total ...	1,782,935	1,514,361*	268,574	17·9

This total (1,514,361) differs from that shown in paragraph 9 which shows the population as published in the report of 1881, while this reproduces the figures in the corrected form as republished for purposes of comparison in the 1891 report.

13. The following list gives the increase of population by sex in the different *thanas* since the census of 1881 :—

Names of thanas.	Males.				Females.				Decrease.
	1891.	1881.	Increase.	Percentage of increase.	1891.	1881.	Increase.	Percentage of increase.	
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Comilla Municipality ...	8,580	8,029	551	6·86	6,100	5,343	757	14·16	...
Rural area ...	73,313	63,821	9,492	14·87	69,912	62,192	7,720	12·41	...
Total ...	81,893	71,850	10,043	13·92	76,012	67,535	8,477	12·55	...
Moradnagar	89,409	76,072	13,337	17·52	87,502	76,250	11,252	14·76	...
Chandina	47,773	39,785	7,988	20·17	45,539	38,736	6,803	17·56	...
Daudkandi	87,045	71,738	15,307	21·33	86,023	71,484	14,539	20·33	...
Laksam	53,610	45,355	8,255	18·22	49,791	41,517	8,274	19·92	...
Chaudagram	59,838	53,161	6,677	12·18	56,850	50,057	6,793	13·57	...
Chandpur Subdivision.									
Hajiganj	57,884	47,698	10,186	21·35	52,981	42,695	10,286	24·09	...
Chandpur	136,449	100,551	35,898	35·70	124,239	93,437	30,802	32·09	...
Total ...	194,333	148,249	46,084	31·08	177,220	136,132	41,088	30·18	...
Brahmanbaria Subdivision.									
Brahmanbaria Municipality	9,224	8,639	585	6·77	8,782	8,799	...	...	17
Rural area	123,462	108,466	14,996	13·82	121,465	110,413	11,052	9·96	...
Total ...	132,686	117,105	15,581	13·30	130,247	119,212	11,052	9·21	17
Kasba	64,187	57,286	6,901	12·04	63,131	56,866	6,265	11·01	...
Nabinagar	101,025	87,849	13,176	14·09	98,821	88,122	10,699	12·14	...
District Total ...	911,799	768,450	143,349	18·65	871,136	745,911	125,225	16·7	17

14. From the foregoing table it will be seen that the rate of increase of population has been enormous in Chandpur. In the Hajiganj *thana* the rate of increase has been 22·5 per cent., while in Chandpur no less than 34·3 persons have been added to every hundred during the last decade of years. The increase in the whole subdivision is 30·8 per cent. This unusual rate of increase is to be attributed, first, to the prosperity of the agriculturists; and secondly, to the reclamation of waste-lands and jungle together with the formation of large *chars* in the Meghna, where people, more especially the Muhammadans, from the neighbouring districts of Noakhali and Dacca, as well as from Backergunge and Faridpur, are coming in numbers to settle. In this subdivision, the soil is generally very fertile, and the failure of crops is very rare. The groves of betel-nuts and other palms growing about the homestead land of almost every *raiyat* suffice for the maintenance of his family. The jute industry lately introduced has caused general prosperity among the cultivating classes. The bulk of the population consists of Muhammadans, amongst whom child-marriage, widow-marriage, and polygamy prevail. It is considered a luxury among them to have more than one wife, if only they can afford barely to maintain them. Many new *chars* have been formed in the Meghna during the last ten years. These have been brought under cultivation chiefly by people who used to live on the other side of the Meghna and the Padma, but whose lands have diluviated. It is not to be wondered at that, under these circumstances, the population has increased to such an extent. That the increase of population in *thana* Chandpur and outpost Matlab is greater than in *thana* Hajiganj is due to the fact that Chandpur *thana* and Matlab out-post border on the Meghna, in which the new *chars* have been formed, while *thana* Hajiganj is situated in the interior, and no immigration from other districts has taken place in it.

15. In point of increase of population Daudkandi comes next. Here also the cause is reclamation of a large amount of waste-lands and of *chars* which has taken place at a rapid rate since the introduction of jute cultivation. The demand for jute in the last few years being very great, the *raiyats* have greatly benefited by its cultivation, and the bulk of the population in this *thana* being Muhammadans with a mere sprinkling of Hindus, the increase of population in this *thana* also for reasons stated above has been large.

16. In the northern part of the district, where the largest number of Hindus live, and where there are few waste-lands to be reclaimed, the rate of increase is normal, that is, only a little more than 1 per cent. per annum. There are many large *bils* which contain water all the year round, and are not fit for habitation. During one season of the year, they are frequented by fishermen, who do not erect huts permanently in these marshy wastes. The only place where the rate of increase of population is above the normal is the Nabinagar *thana*. This again, it must be noted, is bordering on the Meghna river. As a general rule, it may be said that only *thanas* lying on the Meghna side give a rate of increase of population which is more than normal.

17. The rate of increase has been very small in the Brahmanbaria Municipality, being less than one in every 300 in a year. This is to be attributed to the fact that Brahmanbaria is an old town, and communication with the Meghna being very circuitous, no additional impetus to its trade took place during the last ten years, and consequently there has not been any abnormal increase.

18. Passing to the consideration of increase of population by sex, it will be seen that, except in the case of the Laksam, there the increase of the male population has been considerably larger than that of the female population.

19. In Chandpur, as before stated, the increase of both the male and the female population has been greatest, the female population having increased by no less than 32·09 per cent., and the male population by 35·70 per cent.

20. In the Brahmanbaria Municipality, the population seems to be almost stationary. On the male side of its population, the rate of increase is only a little more than ·5 per cent. per annum, while the female population is characterized by the remarkable fact of there being a movement in the retrograde direction; instead of an increase, there has been a fall of ·19 per cent. in the total female population. In the Sadar Municipality, the increase of the male population has been only 6·86 per cent. in the last decade of years, while on the female side there is an increase of 14·16 per cent. This abnormal rate of increase among the females is to be accounted for by the fact that almost all the ministerial officers working in the several Courts here live now with their families, which was not the case ten years ago. The number of "unattached" females has also probably increased with the general prosperity.

21. Since 1872 no new town has arisen in this district. In 1878, a separate subdivision was created in the southern part of the district, with its head-quarters at Chandpur, and this village is fast growing and will probably, when the railway is opened, soon become a town.

22. Tippera is an entirely agricultural district. Comilla and Brahmanbaria are the only municipalities. Even in those two towns very little commercial activity is visible. Comilla stands on the left bank of the Gumti river. This river is circuitous and remains closed to navigation, except by small boats, for nearly six months of the year.

23. There is little emigration or immigration properly so called. The fishermen of the Brahmanbaria subdivision temporarily migrate to Sylhet and Mymensingh to catch and dry fish during the cold season, and return before the rains set in. Some people from Dacca and Faridpur, whose lands diluviated, have immigrated permanently into the jurisdiction of the Chandpur subdivision, where *char* lands and waste-lands are available for cultivation. A few up-country men and a large number of Noakhali Muhammadans come to the district as labourers and work on roads and tanks, labour not being procurable locally.

24. The following is a list of persons according to districts residing in Tippera on the night when the census was taken :—

Names of districts.	Male.	Female.	Total.
1	2	3	4
Noakhali	8,149	4,431	12,580
Hill Tippera	75	46	121
Dacca	12,053	4,795	16,848
Faridpur	3,451	890	4,341
Backergunge	574	278	852
Mymensingh	1,484	1,813	3,297
Assam	20	5	25
Cachar	21	20	41
Gouhati	1	...	1
Sylhet	4,352	5,397	9,749
Chittagong	1,132	81	1,213
Cuttack	129	2	131
24-Parganas	19	12	31
Jessore	150	48	198
Bankura	9	7	16
Balasore	19	...	19
Calcutta	79	70	149
Hooghly	18	11	29
Nadia	67	44	111
Pabna	105	15	120
Malda	8	1	9
Puri	27	...	27
Midnapore	6	6	12
Bogra	28	5	33

Names of districts.	Male.	Female.	Total.
1	2	3	4
Burdwan	35	...	35
Howrah	84	8	92
Rajshahi	13	10	23
Birbhum	4	1	5
Hazaribagh	18	...	18
Chota Nagpur Tributary States ...	5	2	7
Rangpur	7	2	9
Murshidabad	15	28	43
Khulna	37	3	40
Jalpaiguri	2	...	2
Darjeeling	2	...	2
Manbhum	3	...	3
Dinajpur	2	...	2
Central Provinces	22	2	24
Panjab	11	5	16
Bombay	29	20	49
Madras	19	3	22
Burma	11	15	26
Rajputana	11	...	11
Nepal	2	...	2
Afghanistan	25	...	25
Ceylon	1	1	2
Turkistan	4	...	4
Arabia	7	2	9
England	7	3	10
Scotland	1	...	1
Ireland	1	...	1
France	1	...	1
Italy	1	...	1
Mauritius	1	...	1
Australia	...	2	2
Born at sea	1	...	1
Up-country men.			
Monghyr	468	17	485
Muzaffarpur	564	4	568
Gaya	46	5	51
Saran	1,939	29	1,968
Champaran	2	...	2
Shahabad	373	60	433
Patna	293	47	340
Sonthal Parganas	42	...	42
Bhagalpur	16	23	39
Darbhanga	273	...	273
North-Western Provinces... ...	1,323	317	1,640
Oudh	266	110	376

25. The great majority of the up-country men are poor men who have come here in search of employment. Some of them have entered Government service as constables, others are earning their livelihood by serving as peons and doing all sorts of menial work in respectable familes. Of this class some have raised themselves to the position of bankers or *talukdars*, having amassed wealth in the service of the Hill Tippera Raj.

Head III.—Varying density of the population.

26. At the census of 1872, Tippera contained an area of 2,655 square miles with a population of 1,533,931 living in 307,011 houses in 6,150 *mauzas* and townships. There were thus 578 persons in a square mile residing on an average in 2·32 *mauzas* with 249 persons in each *mauza*. There were 116 houses per square mile with five persons in each house.

27. Since that census, but before the census of 1881 was taken, 78 villages were transferred from the jurisdiction of the Collector of Tippera to that of Noakhali, and 22 villages

were transferred from Noakhali to Tippera. This caused the total area of the district to fall from 2,655 square miles to 2,491 square miles at the time of the census of 1881.

28. The return of the census of 1881 gave a total population of 1,519,338 souls, of which 770,893 were males and 748,445 were females residing in 184,356 houses (4,982 of these houses were, however, unoccupied at the time when the census was taken). There were two towns and 6,449 villages. The two towns comprised an area of 15 square miles with a population of 2,054·00 per square mile, and the rural tracts comprised an area of 2,476 square miles with a population of 597·39 per square mile. The average density for the whole district was, therefore, 609·93 per square mile. During the nine years intervening between the censuses of 1872 and 1881, there was an increase of 31·93 persons to the square mile.

29. At the time of the late census, the area of the district was further diminished by the transfer of the following ten villages from the jurisdiction of *thana* Nabinagar to that of Kishorganj in the Mymensingh district:—

(1) Bhatinagar.
(2) Garipur.
(3) Deoghar.
(4) Paon.
(5) Kagjinagar.
(6) Sharianagar.
(7) Osmanpur.
(8) Manaharpur.
(9) Karamnagar.
(10) Alinagar.

30. They all are petty villages and comprise, all taken together, an insignificant area. The return of this census gives a total population of 1,782,935 souls living in 312,482 houses, in two towns and 6,316 villages comprised in a total area of 2,491 square miles.

31. The two towns contain an area of 15 square miles with a total population of 32,686, and a density per square mile of 2,179·06 persons. There has, therefore, been an increase of 125·06 persons per square mile.

32. The area of the rural tract is 2,476 square miles and the rural population amounts to 1,750,249 souls; the density per square mile is 706·89 persons. The average density for the whole district is 715·75 persons per square mile. During the last decade there has therefore been an increase of 109·50 souls per square mile, in the rural tract, and of 105·82 souls per square mile for whole district.

33. The subjoined statement gives the details of the density of population:—

Names of thanas.	Square miles.	1881.		1891.		Increase.
		Population.	Density per sq. mile.	Population.	Density per sq. mile.	
1	2	3	4	5	6	7
Comilla town	4	13,372	3,343	14,680	3,670	327
Villages	176	126,013	712	143,225	813	101
Total ...	180	139,385	774	157,905	877	103
Moradnagar	225	152,322	677	176,911	786	109
Chandina	172	78,521	457	93,312	543	86
Daudkandi	205	143,222	699	173,068	844	145
Laksam	197	86,872	441	103,401	525	84
Chaudagram	163	103,218	633	116,688	716	83
Brahmanbaria	379	236,317	624	262,933	694	70
Nabinagar	233	175,971	755	199,846	858	103
Kasba	157	114,152	727	127,318	811	84
Chandpur	356	193,988	545	260,688	732	187
Hajiganj	224	90,393	404	110,865	495	91
District Total ...	2,491	1,514,361*	607	1,782,935	716	109

34. In point of increase of density the Chandpur subdivision heads the list. The cause of this is evidently the formation of new *chars* in the bed of the Meghna river and the reclamation of vast tracts of waste-lands. The fertility of the soil has invited poor agriculturists and labourers from adjoining districts and from other parts of this district.

35. Next to the Chandpur subdivision comes *thana* Daudkandi. The jurisdiction of this *thana* extends along the bank of the Meghna river. Most of the lands have been formed by gradual recession of the river and are suitable for jute cultivation.

36. The rich outturn of jute from these alluvial lands, together with the boon of occupancy right offered to the tenants by the passing of Act VIII of 1885, has spread general prosperity among the agriculturists.

* The total (1,514,361) differs from that shown in paragraph 28. The latter shows the population as published in the report of 1881, the former the figures in the corrected form as republished for purposes of comparison in the 1891 report.

37. The northern part of the district was brought under cultivation long before the southern part, and there are comparatively few waste-lands left there. Population is already thick, and the increase, except in Brahmanbaria where there are large *bils* on which cultivation is gradually spreading, is not abnormal.

38. The whole district with the exception of the narrow strip of land lying round the sadar station is well watered by large rivers, and for about four months in the rainy season, nearly two-thirds of it remain under water. This immersion contributes to the fertility of the soil. The whole district is a vast rice-producing field. It will appear from Mr. J. F. Brown's report that at the beginning of the present century, when there was much land still to be brought under cultivation, it was the practice among the cultivators to be constantly on the move. One of the ablest Tippera Collectors reported that "the *raiyats* are as migratory as swallows, and usually change their place of abode at that time of the year when the heaviest instalments of rents fall due." The latter part of this dictum still applies to many of the recently-formed *chars*. Another Collector wrote that "there are no *khudkásht raiyats* here." But things are different now on the mainland. The population has considerably increased, and in the more thickly-populated portions of the district there is little or no excess land available for cultivation.

39. The rise in the price of rice, which has been continuous during the past few years, has caused waste-land to be brought under the plough to such an extent that there are few common lands save in the north left in the district for the grazing of cattle. Much land formerly sown with indigo now produces rice. Jute comes next in importance to rice. As has already been stated the alluvial *chars* of the Meghna are eminently fitted for the cultivation of this crop, and this fact has led to the increase of population in those quarters.

40. In the police circles of Chandpur and Hajiganj betel-nut cultivation is very extensive. A considerable trade in this article is carried on with Dacca, Narayanganj, and Calcutta. An acre of land will contain about 3,000 trees.

41. The remarks to be found in Hunter's Statistical Annals regarding the density of the jungle caused by this cultivation and its ill-effect on the health of the people appear to be no longer justified. Land is now too precious to remain long covered with jungle in any but the most remote parts of the district, and at present the general health of Chandpur is equal, if not superior, to that of any other part of the district.

42. HEAD IV.—RELIGION.

RELIGION BY SEX.

Males.

SADAR SUBDIVISION—

Comilla	Hindu	...	22,298
	Musalman	...	59,490
	Christian	...	56
	Buddhist	...	31
	Brahmo	...	18
	Total	...	81,893
Moradnagar	Hindu	...	29,798
	Musalman	...	59,579
	Christian	...	16
	Brahmo	...	16
	Total	...	89,409
Daudkandi	Hindu	...	19,815
	Musalman	...	67,226
	Jain	...	3
	Brahmo	...	1
	Total	...	87,045
Chandina	Hindu	...	12,658
	Musalman	...	35,075
	Buddhist	...	40
	Total	...	47,773
Chaudagram	Hindu	...	13,051
	Musalman	...	46,729
	Buddhist	...	41
	Brahmo	...	17
	Total	...	59,838

RELIGION BY SEX—*continued.*

Males.

SADAR SUBDIVISION—*concld.*

Laksam	Hindu	... ...	9,522
	Musalman	... ...	43,610
	Buddhist	... ...	478
		Total ...	53,610
Subdivisional total	Hindu	... ...	107,142
	Musalman	... ...	311,709
	Christian	... ...	72
	Buddhist	... ...	590
	Jain	... ...	3
	Brahmo	... ...	52
		Total ...	419,568

BRAHMANBARIA SUBDIVISION—

Brahmanbaria	Hindu	... ...	60,065
	Musalman	... ...	72,571
	Christian	... ...	13
	Buddhist	... ...	20
	Brahmo	... ...	17
		Total ...	132,686
Kasba ...	Hindu	... ...	29,216
	Musalman	... ...	34,971
		Total ...	64,187
Nabinagar	Hindu	... ...	32,263
	Musalman	... ...	68,761
	Christian	... ...	1
		Total ...	101,025
Subdivisional total	Hindu	... ...	121,544
	Musalman	... ...	176,303
	Christian	... ...	14
	Buddhist	... ...	20
	Brahmo	... ...	17
		Total ...	136,449

CHANDPUR SUBDIVISION—

Chandpur	Hindu	... ...	40,845
	Musalman	... ...	95,576
	Christian	... ...	20
	Buddhist	... ...	1
	Jain	... ...	7
		Total ...	136,449
Hajiganj	Hindu	... ...	14,527
	Musalman	... ...	43,357
		Total ...	57,884
Subdivisional total	Hindu	... ...	55,372
	Musalman	... ...	138,933
	Christian	... ...	20
	Buddhist	... ...	1
	Jain	... ...	7
		Total ...	194,333

Females.

SADAR SUBDIVISION—

Comilla ...	Hindu	... ...	19,553
	Musalman	... ...	56,379
	Christian	... ...	40
	Buddhist	... ...	26
	Brahmo	... ...	15
		Total ...	76,012

RELIGION BY SEX—*continued.*

Females.

SADAR SUBDIVISION—*concld.*			
Moradnagar ...	Hindu	... ...	30,071
	Musalman	... ...	57,407
	Christian	... ...	17
	Brahmo	... ...	7
		Total ...	87,502
Daudkandi ...	Hindu	... ...	19,393
	Musalman	... ...	66,630
		Total ...	86,023
Chandina ...	Hindu	... ...	11,961
	Musalman	... ...	33,537
	Buddhist	... ...	41
		Total ...	45,539
Laksam ...	Hindu	... ...	8,642
	Musalman	... ...	40,648
	Buddhist	... ...	501
		Total ...	49,791
Chaudagram ...	Hindu	... ...	12,517
	Musalman	... ...	44,285
	Buddhist	... ...	38
	Brahmo	... ...	10
		Total ...	56,850
Subdivisional total ...	Hindu	... ...	102,137
	Musalman	... ...	298,886
	Christian	... ...	57
	Buddhist	... ...	606
	Brahmo	... ...	32
		Total ...	401,717
BRAHMANBARIA SUBDIVISION—			
Brahmanbaria ...	Hindu	... ...	60,429
	Musalman	... ...	69,802
	Christian	... ...	5
	Brahmo	... ...	11
		Total ...	130,247
Kasba ...	Hindu	... ...	30,238
	Musalman	... ...	32,893
		Total ...	63,131
Nabinagar ...	Hindu	... ...	32,198
	Musalman	... ...	66,623
		Total ...	98,821
Subdivisional total ...	Hindu	... ...	122,865
	Musalman	... ...	169,318
	Christian	... ...	5
	Brahmo	... ...	11
		Total ...	292,199
CHANDPUR SUBDIVISION—			
Chandpur ...	Hindu	... ...	35,201
	Musalman	... ...	89,024
	Christian	... ...	14
		Total ...	124,239

RELIGION BY SEX—*concluded.*

Females.

CHANDPUR SUBDIVISION—*concld.*

Hajiganj ...	Hindu	... ...	12,818
	Musalman	... ...	40,163
		Total ...	52,981
Subdivisional total ...	Hindu	... ...	48,019
	Musalman	... ...	129,187
	Christian	... ...	14
		TOTAL ...	177,220

Taking the total population of the district by sex—

Male	Hindu	... ...	284,058
	Musalman	... ...	626,945
	Christian	... ...	106
	Buddhist	... ...	611
	Jain	... ...	10
	Brahmo	... ...	69
		Total ...	911,799
Female	Hindu	... ...	273,021
	Musalman	... ...	597,391
	Christian	... ...	76
	Buddhist	... ...	606
	Brahmo	... ...	42
		Total ...	871,136

or taking both the sexes together—

Hindu	... ...	557,079
Musalman	... ...	1,224,336
Buddhist	... ...	1,217
Brahmo	... ...	111
Christian	... ...	182
Jain	... ...	10
	Total ...	1,782,935

Taking the percentage of persons of these various religious persuasions, it will be seen that—

31·24 per cent. are Hindus.	·009 per cent. are Brahmos.
68·06 „ „ Musalmans.	·02 „ „ Christians.
·09 „ „ Buddhists.	·0001 „ „ Jains.

At the census of 1881, there were altogether—

		Both sexes.	Male.	Female.
Hindus	...	509,066	256,110	252,956
Musalmans	...	1,004,722	512,035	492,687
Christians	...	199	103	96
Buddhists	...	374	202	172
Total	...	1,514,361	768,450	745,911

Taking the percentage of the chief religions there were at the time of that census—

Hindus	...	...	33·61 per cent.
Musalmans	...	...	66·34 „

43. In taking this percentage it must be carefully noted that the figures given above are far from being accurate. Either no particular attention was paid in stating clearly the number of persons professing such minor religions as Brahmoism, &c., or the report* must have been very carelessly written, as no mention is made of persons calling themselves Brahmos or Jains. There are some very respectable Brahmo families in the district, and the number of Tipperas at the time of that census must have been at least as great as the return of the present census shows. But persons professing these various religious persuasions bear such a small proportion to the total population that the inaccuracy introduced thereby is exceedingly small, and the figures given above are practically accurate.

* The mistake was in the census of the district.

44. Comparing the results of the two censuses as far as the Hindus and the Muhammadans are concerned, it will be seen that in 1881 in every 100 persons there were 33·63

NOTE.—The total number of persons enumerated as belonging to the "Tippera" religion was 2,018. These have been amalgamated in the statement in paragraph 42 with the Hindus, as they have not been treated as a separate religion in the Bengal Census Report.

Hindus and 66·32 Muhammadans. But in the course of the last ten years the proportionate numbers have greatly changed. In every 100 persons there are now no less than 68 Muhammadans and only 31 Hindus. The number of Muhammadans has increased by 2, and that of Hindus has fallen by an equal number.

45. There can be no doubt that there is a belief, possibly ill-founded, prevailing in Dacca, Faridpur, and Backergunge that the country on this side of the Meghna is "Pandub Barjit," and there is also very little doubt that this belief has greatly affected the distribution of population in the district. The people on the other side of the Meghna consider it to be degrading to form connections on this side of the Meghna, and to this fact is to be attributed the absence of Kulin Brahmans, Kulin Kayasthas, and Baidyas in the district. It is also in consequence of this belief that the respectable Brahmans and Kayasthas of Dacca and Faridpur whose homestead lands have been washed away are content to be subjected to numerous privations rather than remove to this side of the Meghna.

46. Both Hindus and Muhammadans have increased in numbers, but the increase among the Muhammadans has been much greater than among the Hindus.

47. The following list gives the percentage of Hindus and Muhammadans taking both the sexes together in the district as shown in the three ensuses of 1872, 1881, and 1891:—

		1872.		
Hindus	...	... 540,156	... 35·21	per cent.
Muhammadans	...	... 993,564	... 64·77	„
		1881.		
Hindus	...	... 509,066	... 33·61	„
Muhammadans	...	... 1,004,722	... 66·34	„
		1891.		
Hindus	...	... 557,079	... 31·24	„
Muhammadans	...	... 1,224,336	... 68·06	„

The table shows that in 1872 in every 100 persons there were only 35·21 Hindus, while in 1881 the Hindus were 33·61 per cent. of the total population. This does not agree with the Bengal Census Report of 1872, as in the census of 1872 the Hinduised aboriginal tribes were considered as a separate class, and their number was 99,800, which gave a percentage of 6·5 of the population. During the last two censuses they were classified as Hindus. Hence for purposes of comparison the number 6·71 must be added to 28·5 shown in the Bengal Census Report in computing the total percentage of Hindus. It will then appear that in 1872 the Hindus formed 35·21 per cent. Thus it will be seen that the Hindu population is steadily falling in percentage, while the Muhammadans are gaining. The Hindus are not able to keep pace with the Muhammadans in the increase of population. This is to be attributed to the fact that widow marriage being prevalent among the Muhammadans, widows generally get married and produce children until they are incapacitated by age or infirmity.

48. Another reason for a greater increase in the Muhammadan than in the Hindu population is that most of the settlers on the newly-formed *chars* are Muhammadans from other districts.

49. In the Brahmanbaria subdivision which was settled at a very early time, and where almost all the respectable Hindus have their family residence, the Hindus are the most important factor in society, and they exercise great influence over the Muhammadan community. In this subdivision the Hindus and the Muhammadans are almost equal in number.

50. The following list gives the percentage of Hindus and Muhammadans in the three *thanas* in this subdivision, and also that of the total population of the subdivision:—

	Hindus.	Muhammadans.	Percentage of Hindus.	Percentage of Muhammadans.
1	2	3	4	5
Brahmanbaria ...	120,494	142,373	45·82	54·14
Kasba ...	59,454	67,864	46·69	53·30
Nabinagar ...	64,461	135,384	32·25	67·74
Subdivisional total ...	244,409	345,621	41·42	58·57

51. From the above it will appear that the relative percentages between Hindus and Muhammadans in this subdivision are 41·42 and 58·57, while in the Brahmanbaria and Kasba *thanas* they are even more equal in numbers. It is only when we come to the Nabinagar *thana* that the difference becomes very great. And this difference, as has already been stated before, is to be attributed to the fact that Nabinagar *thana* has got within its jurisdiction, large tracts of alluvial chars which are inhabited mostly by low class Muhammadans.

HEAD V.—INFIRMITIES.

52. Information was collected at the last census regarding (1) insanity, (2) deaf mutism (3) blindness, and (4) leprosy. Insanity was defined to be unsoundness of mind. According to instructions, the enumerators distinguished idiots and eccentric persons from lunatics, those only being entered as insane whose minds were absolutely deranged. There is reason to believe that the instructions were clearly understood and carried out by the enumerators. কালা ও বোবা (Kala o boba) was used as the Bengali expression for deaf mutism in the schedules. The Bengali word for deaf used in the district is কানা (kana) কালা (kala) being locally understood to signify "black." Some of the most ignorant amongst the enumerators accordingly wrongly interpreted the expression, but their mistakes were rectified by the charge Superintendents. As regards blindness, no attempt was made to separate those suffering from congenital blindness from those whose blindness was acquired in later life.

53. Persons blind of both eyes were entered as blind, those blind of one eye or with feeble sight being carefully excluded. With regard to lepers, the enumerators were instructed to distinguish white leprosy from black leprosy; and to enter those only affected by disease of the latter type. So far as can be ascertained this instruction was also correctly understood, and strictly carried out by the enumerators.

54. The following statement gives the statistics of different classes of infirmities in the district by sex:—

INFIRMITIES.	NUMBERS.			PROPORTION IN 10,000 PERSONS OF THE POPULATION WHO ARE—			Number of affected males to 100 affected females.
	Males.	Females.	Total.	Among males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
1. Insane ...	403	393	796	4·4	4·5	8·9	102·5
2. Blind ...	858	639	1,497	9·4	7·3	16·7	134·3
3. Deaf and dumb	973	501	1,474	10·6	5·7	16·3	194·2
4. Lepers ...	537	159	696	5·9	1·8	7·7	337·7

55. It will be seen that for each class of infirmities the number of males preponderates. This disproportion is particularly remarkable in the case of lepers where there are over three male lepers for every female leper. Leprosy is regarded as a shameful affliction, and amongst a people so sensitive of the honour of the females of their families, a certain amount of concealment of the disease may naturally be expected. This probably accounts to a large extent for the disproportion among the sexes; a similar remark applies to the class "deaf and dumb," in which the males are nearly twice as numerous as the affected females. In the case of lunatics, the difference is so slight as not to be susceptible of any general explanation. In the case of blindness the cause of the disproportion is not equally clear. Blindness is not an infirmity attended with disgrace, and there is no particular reason for the excess number of blind amongst the male population. The figures for the last census throw no light on the subject, the number of blind males being then almost equal to the number of blind females (1,067 and 957 respectively). It seems clear that the number of affected persons amongst females for each infirmity has been somewhat understated.

56. The following statement compares the figures for each class of infirmities of the last census with those for 1881:—

	Male.		Female.		Total.	
	1881.	1891.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7
1. Insane ...	517	403	405	393	922	796
2. Blind .	1,067	858	957	639	2,024	1,497
3. Deaf and dumb ...	865	973	501	501	1,366	1,474
4. Lepers ...	533	537	226	159	759	696

57. As in 1881, blindness is found to be the most prevalent form of infirmity, but while in the former census, blind persons numbered 2,024, in 1891 the number is returned at 1,497 only. The cause of this decrease is not clear, for the definition of blindness during both operations was identical. The greater disproportion between the number of affected males and affected females is another point worthy of note in connection with the figures of the recent census. The number of deaf and dumb amongst females in 1881 was 501, exactly the same number as in 1891, but the number of males affected by the infirmity shows an increase of 108 persons at the recent census. Again in the case of leprosy, the number of males on both occasions is nearly the same, but the number of females at the recent census shows a decrease of 67 persons. These facts tend to show that the figures for infirmities at the recent census are the more reliable as regards males, and that they cannot be accepted as absolutely correct at either time.

58. The following statement shows the local distribution of the different classes of infirmities in the several *thanas* of the district:—

Insane.

NAME OF THANA.	Population of the thana.	Number of persons affected.	Number of affected persons per 10,000 of the population.
1	2	3	4
Sadar subdivision.			
1. Comilla	157,905	97	6·1
2. Moradnagar	176,911	82	4·6
3. Daudkandi	173,068	82	4·7
4. Chandina	93,312	33	3·5
5. Chaudagram	116,688	37	3·1
6. Laksam	103,401	40	3·8
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	106	4·03
2. Kasba	127,318	66	5·2
3. Nabinagar	199,846	88	4·4
Chandpur subdivision.			
1. Chandpur	260,688	110	4·2
2. Hajiganj	110,865	39	3·5
Total ...	1,782,935	780	4·4

NOTE.—The total of column 3 does not correspond with the figure shown in the Census Report which is 796.

Blind.

Sadar subdivision.			
1. Comilla	157,905	125	7·9
2. Moradnagar	176,911	134	7·5
3. Daudkandi	173,068	165	9·5
4. Chandina	93,312	39	4·1
5. Chaudagram	116,688	113	9·7
6. Laksam	103,401	67	6·4
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	303	11·5
2. Kasba	127,318	107	8·4
3. Nabinagar	199,846	171	8·5
Chandpur subdivision.			
1. Chandpur	260,688	222	8·8
2. Hajiganj	110,865	51	4·6
Total ...	1,782,935	1,497	8·4

Deaf and dumb.

Name of thana.	Population of the thana.	Number of persons affected.	Number of affected persons per 10,000 of the population.
1	2	3	4
Sadar subdivision.			
1. Comilla	157,905	180	11·3
2. Moradnagar	176,911	139	7·8
3. Daudkandi	173,068	137	7·9
4. Chandina	93,310	54	5·7
5. Chaudagram	116,688	131	11·2
6. Laksam	103,401	74	7·1
Brahmanbaria subdivision.			
1. Bramanbaria	262,933	207	7·8
2. Kasba	127,318	109	8·5
3. Nabinagar	199,846	169	8·4
Chandpur subdivision.			
1. Chandpur	260,688	198	7·4
2. Hajiganj	110,865	71	6·8
Total ...	1,782,935	1,469	8·2

Note.—The total of column 3 does not correspond with the figure in the Census Report which is 1,474.

Lepers.

Sadar subdivision.			
1. Comilla	157,905	65	4·2
2. Moradnagar	176,911	65	3·7
3. Daudkandi	173,068	62	3·5
4. Chandina	93,312	7	·7
5. Chaudagram	116,688	18	1·5
6. Laksam	103,401	14	1·3
Brahmanbaria subdivision.			
1. Brahmanbaria	262,933	216	8·2
2. Nabinagar	199,846	99	4·9
3. Kasba	127,318	70	5·5
Chandpur subdivision.			
1. Chandpur	260,688	47	1·8
2. Hajiganj	110,865	12	1·1
Total ...	1,782,935	675	3·7

Note.—The total of column 3 does not correspond with the figure in the Census Report which is 696.

59. The above statement shows that the number of lunatic persons in comparison with the population is highest in Comilla *thana* and lowest in Chaudagram, both tracts being situated in the Sadar subdivision of the district. The highest number of blind persons compared with the population is in Brahmanbaria *thana*, where out of every 10,000 persons, 11·5 persons have lost their sight. The smallest number of blind persons is found in Chandina and Hajiganj *thanas*, where out of 10,000 persons, only 4·1 and 4·6 persons, respectively, are blind. The number of deaf mutes varies from 11·3 persons per 10,000 in Comilla *thana* to 5·7 per 10,000 persons in Chandina, while the largest number of lepers is in Brahmanbaria *thana*, where out of 10,000 persons, 8·2 persons are returned as lepers. Chandina shows the smallest number of lepers, only ·7 out of a population of 93,312, and all of them males. There is nothing in the climatic conditions of the different *thanas* which accounts for these variations, which seem to be purely accidental.

60. The following statement shows the different classes of infirmities by religion:—

	Muhammadans.	Hindus.	Others.	Total.
1	2	3	4	5
1. Insane	460	334	2	796
2. Blind	903	594	...	1,497
3. Dumb mutes	1,036	438	...	1,474
4. Lepers	424	271	1	696

61. Of the total population 68·06 per cent. are Muhammadans, the Hindus forming only 31·12 per cent. The number of persons affected by all kinds of infirmities, except deaf mutism is proportionately greater amongst the Hindus. The census figures do not confirm the prevailing belief that leprosy is more common amongst the Muhammadans, the disease being proportionately more prevalent amongst Hindus. Infirm persons are to be found amongst all the principal castes of Hindus, Brahmans not excepted.

62. Infirmities when congenital are attributed by the Hindus to the sins of a former life, those acquired in later life being assigned to various causes. Thus insanity is attributed to consanguineous marriage, excessive mental anxiety, abuse of alcoholic stimulants, and the consumption of ganja. Glare, heat, dirt, huts filled with pungent smoke, attacks of small-pox and over-straining of the eye are believed to be the various causes of blindness acquired in later life. With very few exceptions, deaf mutism is congenital. The popular belief connects leprosy with the use of heating food, such as beef or rotten fish, with exposure, abuse of alcoholic stimulants, as also with venereal diseases. The disease is believed to be more prevalent amongst Muhammadans than Hindus, and more amongst the lower than the higher castes. These ideas, however, have not been confirmed by the census figures.

Head VI.—Education.

63. The abstract table below gives the number of persons in the district in each of the three stated grades of education and the percentage in each class. The total population about whom information is available is 1,782,935. In every 1,000 persons, about 19 are under instruction, 51 are able to read and write, and 930 are wholly illiterate. It will also be found that the backward state of female education seriously affects the general average:—

	Numbers.				Proportion per cent.			
Sex.	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Males	33,118	91,371	787,310	911,799	3·63	10·02	86·3	100
Females	1,148	2,012	867,976	871,136	·13	·23	99·64	100
Both sexes	34,266	93,383	1,655,286	1,782,935	1·91	5·12	92·97	100

64. The following statement shows the number of persons in the three subdivisions of the district in each of the three stated grades of educational attainments, and the proportion to each other which they bear in 1,000 of all classes. The proportion of persons under

instruction is highest in Chandpur and lowest in Brahmanbaria. The Sadar subdivision contains the largest proportion of men able to read and write :—

	Numbers.				Proportion per 1,000.			
Sex.	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Sadar	16,175	46,289	758,821	821,285	20	56	924	1,000
Brahmanbaria ...	9,690	27,899	552,508	590,097	17	47	936	1,000
Chandpur	8,400	19,200	343,953	371,553	22	52	926	1,000

65. The figures place Brahmanbaria lowest in the literate scale. This is unexpected, as many of the most educated and influential men in the district hail from Brahmanbaria. The number of Muhammadans in Brahmanbaria may help to bring down the percentage. It should also be noticed that many men belonging to Brahmanbaria but living at Comilla have been taken into account under the Sadar subdivision.

66. Chandpur, though containing the least number of inhabitants of the three subdivisions, occupies the second place in point of literacy, and has the brightest promise for the future. The number of pupils under instruction in Chandpur is 22 in 1,000, against 20 for Sadar and 17 for Brahmanbaria.

67. Comparing the census figures for 1881 for the whole district with the figures given above, we find a decrease in the proportion of pupils under instruction, a decrease in the proportion of illiterates and an increase in the proportion of those able to read and write. The figures are compared below :—

Years.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5
	Per cent.	Per cent.	Per cent.	Per cent.
1881	2·39	4·23	93·38	100
1891	1·91	5·12	92·97	100

68. The Muhammadans compose the bulk of the population of the district, about 70 per cent. The comparatively low percentage of literates and pupils under instruction may be attributed to the low standard of Musalman education. As in other parts of the country, the Hindus have far outstripped the Muhammadans in the race for education, and the strong prejudices and conservatism of the latter prevent them from taking advantage of their opportunities.

69. The statement below shows the proportion of literates, illiterates, &c., in each of the principal religious persuasions in the district. Christians, as might be expected, occupy the first place in point of literacy. Brahmos come next, Muhammadans occupy a very low place in the scale, being just above Tipperas and Buddhists. Buddhists and Tipperas compose the population of Hill Tippera :—

	Learning.	Literate.	Illiterate.	Total
1	2	3	4	5
	Per cent.	Per cent.	Per cent.	Per cent.
Hindus ... Male ...	6	18	76	100
Hindus ... Female ...	·26	·55	99·19	100
Hindus ... Both sexes ...	3·13	9·27	87·6	100
Muhammadans Male	2·5	9·2	88·3	100
Muhammadans Female ...	·07	·08	99·85	100
Muhammadans Both sexes ...	1·28	3·14	95·58	100
Tipperas ... Male	1·27	1·8	96·93	100
Tipperas ... Female ...	0	0	100	100
Tipperas ... Both sexes ...	·03	·9	98·47	100
Christians ... Male	19·7	43·3	37	100
Christians ... Female ...	11·3	42	46·7	100
Christians ... Both sexes ...	15·5	42·6	41·9	100
Buddhists ... Male	3·6	7	89·4	100
Buddhists ... Female ...	0	0	100	100
Buddhists ... Both sexes ...	1·8	3·5	94·7	100
Brahmos ... Male	17·3	36	46·7	100
Brahmos ... Female ...	12	33	55	100
Brahmos ... Both sexes ...	14·6	34·5	50·9	100

70. The subjoined statement shows the proportion of literates, &c., for the three principal religions compiled from the census figures for 1881:—

		Learning.	Literate.	Illiterate.	Total.
1		2	3	4	5
		Per cent.	Per cent.	Per cent.	Per cent.
Hindus ...	Male	6·2	14	79·8	100
	Female ...	·26	·26	99·48	100
	Both sexes ...	3·23	7·13	89·64	100
Muhammadans	Male	3·7	5·2	91·1	100
	Female ...	·3	·42	99·28	100
	Both sexes ...	2	2·81	95·19	100.
Buddhists ...	Male	2·4	4·4	93·2	100
	Female ...	0	0	100	100
	Both sexes ...	1·2	2·2	96·6	100

71. The figures show a steady increase in the proportion of literates, greatest being the Hindus and Muhammadans 4 per cent. and least being the Buddhists 2·6 per cent. There are no figures available for showing the spread of education among Tipperas, but it may be assumed that the proportion of literates among them also has increased.

72. The statement below shows the state of female education in the district for 1881 and 1891:—

YEARS.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5
	Per cent.	Per cent.	Per cent.	Per cent.
1881	·29	·36	99·35	100
1891	·13	·23	99·64	100

73. It appears female education has not kept pace with the increase of population in the district.

74. Taking 15 per cent. of the total population to represent the total number of children of school-going age, the percentage for boys of school-going age who are under instruction for the different religions in the district may be shown as follows:—

	Learning.	Total.
Hindus	34	100
Muhammadans	12	100
Christians	100	100
Buddhists	21	100
Tipperas	4	100
Brahmos	90	100

75. The above calculation has been made on the assumption that the figures under "0—14, year learning" represent the number of boys of school-going age who are actually under instruction.

76. Christians, as might have been expected, head the list with a percentage of cent. per cent., Brahmos come next, and Hindus in the third place. Buddhists show a tolerable figure with a percentage of 21. Muhammadans have only 12 per cent. of boys of school-going age under instruction. The corresponding figures for girls have not been given, their number being comparatively small.

77. The accompanying statistical statements A, B and C' give the number of persons in the district arranged according to their educational attainments, their age, and religion.

Statement A.

Subdivisions.	Male.				Female.			
	Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.
1	2	3	4	5	6	7	8	9
Sadar	15,638	45,391	358,539	419,568	537	898	400,282	401,717
Brahmanbaria	9,400	27,152	261,346	297,898	290	747	291,162	292,199
Chandpur	8,079	18,833	167,421	194,333	321	367	176,532	177,220
Total ...	33,117	91,376	787,306	911,799	1,148	2,012	867,976	871,136
Hindu	17,136	52,198	218,704	283,038	724	1,491	269,800	272,015
Musalman	15,913	39,044	571,988	626,945	412	480	596,499	597,391
Tippera	13	18	984	1,015	...	...	1,003	1,003
Christian	21	46	39	106	7	26	29	62
Buddhist	22	43	546	611	...	...	620	620
Brahmo	12	25	32	69	5	14	23	42
Jhodi	...	1	...	1	...	1	...	1
Jain	...	...	10	10	...	...	...	...
Manipuri	...	...	...	...	...	...	1	1
Khotah	...	...	3	3	...	...	...	...
Unspecified	...	1	...	1	...	...	1	1
Total ...	33,117	91,376	787,306	911,799	1,148	2,012	867,976	871,136

Note.—The totals of subdivisions and religions in columns 2, 3 and 4 do not correspond with the figures in the Census Report, which are as follow:—

Learning, 33,118. Literate, 91,371. Illiterate, 787,310.

Statement B.

Subdivision.	All ages.								0 to 14.							
	Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Sadar	419,568	401,717	15,638	537	45,391	898	358,539	400,282	177,636	172,471	12,519	509	2,623	147	162,494	171,815
Brahmanbaria ...	297,898	292,199	9,400	290	27,152	747	261,346	291,162	130,831	126,600	7,693	273	1,743	150	121,395	126,177
Chandpur	194,333	177,220	8,079	321	18,833	367	167,421	176,532	86,654	84,895	6,469	306	991	73	79,194	84,516
Total ...	911,799	871,136	33 117	1,148	91,376	2,012	787,306	867,976	395,121	383,966	26,681	1,088	5,357	370	363,083	382,508

Subdivision.	15 to 24.								25 and over.							
	Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Male.	Females.	Males.	Females.
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	33	33
Sadar	65,524	75,463	2,927	17	10,559	325	52,038	75,141	176,408	153,763	192	11	32,279	486	144,007	153,326
Brahmanbaria ...	46,859	52,809	1,610	11	6,350	285	38,899	52,513	120,308	112,790	97	6	19,059	312	101,052	112,472
Chandpur	30,317	34,182	1,556	7	4,756	146	24,005	34,029	77,382	58,142	54	8	13,086	148	64,222	57,987
Total ...	142,700	162,474	6,093	35	21,665	756	114,942	161,683	373,978	324,696	343	25	64,354	886	309,281	323,785

Note.—The totals of certain columns do not correspond with the figures in the Census Report, which are as follows:—

Column 4 ... 33,118	Column 11 ... 385,001	Column 17 ... 383,603	Column 20 ... 6,694	Column 25 ... 161,586	Column 30 ... 64,353
,, 6 ... 91,371	,, 14 ... 5,356	,, 18 ... 142,685	,, 22 ... 21,663	,, 26 ... 373,995	,, 32 ... 309,297
,, 8 ... 787,310	,, 16 ... 363,084	,, 19 ... 162,377	,, 24 ... 114,929	,, 27 ... 323,698	,, 33 ... 322,757

	ALL AGES.										0—14.					
	Total.		In learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu.																
Sadar	106,772	101,807	7,420	350	23,313	586	76,039	100,871	38,646	38,191	6,221	338	1,377	67	30,078	37,766
Brahmanbaria	121,473	122,815	5,908	211	18,045	605	97,540	121,999	48,611	47,070	4,905	200	1,196	118	42,450	46,752
Chandpur	54,773	47,393	3,808	163	10,840	300	40,125	46,930	20,802	19,916	3,206	156	619	53	17,067	19,707
Total ...	283,038	272,015	17,136	724	52,198	1,491	213,704	269,800	108,149	105,177	14,432	694	3,192	258	90,495	104,225
Musalman.																
Sadar	311,709	298,886	8,165	175	21,977	278	281,567	298,433	138,540	133,851	6,188	159	1,242	59	131,110	133,633
Brahmanbaria	176,303	169,318	3,488	79	9,086	135	163,729	169,104	82,189	79,504	2,724	73	547	32	78,918	79,399
Chandpur	138,933	129,187	4,260	158	7,981	67	126,692	128,862	65,458	64,644	3,254	150	372	20	61,832	64,474
Total ...	626,945	597,391	15,913	412	39,044	480	571,988	596,499	286,187	277,990	12,166	382	2,161	111	271,860	277,506
Tippera race.																
Sadar	366	328	10	...	9	...	347	328	165	156	3	...	1	...	161	156
Brahmanbaria	50	50	1	...	...	...	49	50	21	22	1	...	...	...	20	22
Chandpur	599	625	2	...	9	...	588	625	296	329	2	...	...	...	294	329
Total ...	1,015	1,003	13	...	18	...	984	1,003	482	507	6	...	1	...	475	507
Christian.																
Sadar	72	57	11	7	31	22	30	28	27	15	10	7	2	...	15	8
Brahmanbaria	14	5	1	...	12	4	1	1	2	1	1	...	...	...	1	1
Chandpur	20	...	9	...	3	...	8	...	7	...	7	...	...	...	...	...
Total ...	106	62	21	7	46	26	39	29	36	16	18	7	2	...	16	9
Buddhists.																
Sadar	590	606	22	...	39	...	529	606	237	244	20	...	...	...	217	244
Brahmanbaria	20	...	...	...	4	...	16	...	...	...	...	...	...	...	...	...
Chandpur	1	14	...	...	...	...	1	14	...	6	...	...	...	...	...	6
Total ...	611	620	22	...	43	...	546	620	237	250	20	...	...	...	217	250
Brahma.																
Sadar	52	31	10	5	21	11	21	15	21	14	7	5	1	1	13	8
Brahmanbaria	17	11	2	...	4	3	11	8	8	3	2	...	...	...	6	3
Total ...	69	42	12	5	25	14	32	23	29	17	9	5	1	1	19	11
Jain.																
Sadar	3	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...
Chandpur	7	...	...	...	...	...	7	...	1	...	...	...	...	...	1	...
Total ...	10	...	...	...	...	...	10	...	1	...	...	...	...	...	1	...
Jew.																
Sadar	1	1	...	...	1	1	...	...	...	...	...	...	...	...	...	...
Manipuri.																
Sadar	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Khotab.																
Sadar	3	...	...	...	...	...	3	...	...	...	...	...	...	...	...	...
Unspecified.																
Brahmanbaria	1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
Chandpur	...	1	...	...	...	...	...	1	...	...	...	...	...	...	...	...
Total ...	1	1	...	...	1	...	...	1	...	...	...	...	...	...	...	...
GRAND TOTAL ...	911,799	871,136	33,117	1,148	91,876	2,012	787,306	867,976	395,121	383,066	26,061	1,088	5,357	370	363,083	382,508

NOTE.—The totals in certain columns do not correspond with the

Column 4	...	33,118		Column 17	...	383,603
,, 6	...	91,371		,, 18	...	142,085
,, 8	...	797,310		,, 19	...	162,377
,, 11	...	395,061		,, 20	...	6,094
,, 14	...	5,356		,, 22	...	21,062
,, 16	...	363,084		,, 24	...	114,929

MENT C.

15—24.								25 AND OVER.							
Total.		Learning.		Literate.		Illiterate.		Total.		Learning.		Literate.		Illiterate.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
17,955	18,744	1,091	8	5,472	217	11,392	18,519	50,171	44,872	38	4	16,464	282	33,669	44,586
19,604	22,598	903	6	4,202	250	14,499	22,342	53,278	53,147	40	5	12,647	237	40,591	52,905
9,337	9,132	595	4	2,704	121	6,038	9,007	24,544	18,345	7	3	7,517	126	17,020	18,216
46,896	50,474	2,589	18	12,378	588	31,929	49,868	127,993	116,364	85	12	36,628	645	91,280	115,707
47,411	56,512	1,826	9	5,070	96	40,515	56,407	125,758	108,523	151	7	18,665	123	109,942	108,393
27,228	30,199	707	5	2,187	33	24,334	30,161	66,886	59,615	57	1	6,402	70	60,427	59,544
20,894	24,910	959	3	2,050	25	17,885	24,882	52,581	39,633	47	5	5,559	22	46,975	39,606
95,533	111,621	3,492	17	9,257	154	82,734	111,450	245,225	207,771	255	13	27,626	215	217,344	207,543
53	79	5	...	3	...	44	79	149	93	2	...	5	...	142	93
10	8	...	...	...	...	10	8	19	20	...	...	...	...	19	20
81	138	...	...	2	...	79	138	222	158	...	...	7	...	215	158
148	225	5	...	5	...	133	225	390	271	2	...	12	...	376	271
6	12	1	...	5	9	...	3	39	30	...	...	24	13	15	17
7	...	...	...	7	...	...	...	5	4	...	...	5	4	...	...
5	...	2	...	...	...	3	...	8	...	...	...	3	...	5	...
18	12	3	...	12	9	3	3	52	34	...	...	32	17	20	17
92	131	1	...	8	...	83	131	261	231	4	...	31	...	229	231
4	...	...	...	...	...	4	...	16	...	...	...	4	...	12	...
...	2	...	...	...	...	...	2	1	6	...	...	...	...	1	6
96	133	1	...	8	...	87	133	278	237	1	...	35	...	242	237
7	4	3	...	1	2	3	2	24	13	...	...	19	8	5	5
5	4	...	...	3	2	2	2	4	4	...	...	1	1	3	3
12	8	3	..	4	4	5	4	28	17	...	...	20	9	8	8
1	...	...	...	...	...	1	...	2	...	...	...	...	...	2	...
...	...	...	...	...	...	...	...	6	...	...	...	...	...	6	...
1	...	...	...	...	...	1	...	8	...	...	...	...	...	8	...
...	1	...	...	...	1	...	...	1	...	...	...	1	...	...	...
...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	1
...	...	...	...	...	...	..	...	3	...	...	...	...	...	3	...
1	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	1
1	...	...	...	1	...	...	...	...	1	...	...	...	...	...	1
142,700	162,474	6,093	35	21,665	756	114,942	161,683	373,978	324,606	343	25	64,354	886	309,281	323,735

figures in the Census Report, which are as follow :—

Column 25 ... 161,586
" 26 ... 375,963
" 27 ... 323,608
" 30 ... 64,353
" 32 ... 309,297
" 3 ... 322,787

Head VII.—Language.

78. The following list gives the parent-tongue of the males and females of this district:—

Parent-tongue.	Male.	Female.
1	2	3
Bengali	907,002	869,970
Hindi	3,726	494
Tippera	687	599
Urya	98	1
Arabic	5	...
Burmese	5	3
Marwari	112	...
Urdu	99	28
Paharia	1	...
Pashtu	16	
Telugu	1	1
English	32	22
Persian	2	...
Manipuri	11	15
French	1	...
Italian	1	...
Total ...	911,799	871,136

79. From the above list it will appear that Bengali is the parent-tongue of the district. Out of 911,799 of its male population, no less than 907,002 of them speak in Bengali. Among the females also, out of 871,136, 869,970 speak Bengali. Hindi is spoken by 3,726 males and 494 females, altogether 4,220, but they are not children of the soil. They all are upcountry people who have come to this district to seek for employment. Of course the Tipperas who, both males and females taken together, make up the number 1,286, have a language of their own, but their number is insignificant.

80. The French-speaking gentleman and those who speak Manipuri are permanent residents of this district, but the rest of those who speak in the other minor languages are not. Some of them are public servants, but the majority of them are either labourers, merchants, hawkers, traders or petty shop-keepers.

Head VIII.—Caste.

81. Out of the total population of 1,782,935 returned at the last census, 1,224,336, or 68·06 per cent., are Muhammadans, 557,079, or 31·24 per cent., are Hindus, 2,018, or ·12 per cent., are Tipperas, and 1,217, or ·09 per cent., are Buddhists. Besides these there were 111 Brahmos, 182 Christians, and 10 Jains. The Muhammadans are divided into two sects—Shias and Sunnis; but although a great deal of trouble was taken to collect information about sects in the enumeration schedule, the result was not abstracted in any of the abstraction sheets, and the consequence is that the exact number of Muhammadans belonging to each of these two sects is not known. It is, however, a well known fact that most of the Muhammadans in the district belong to the Sunni sect. According to the caste tables supplied by the Superintendent of Census Operations, the Hindu population is subdivided into no fewer than 296 castes. Many of these are, however, not separate castes, being either

titles or the names of occupations or separate names for the same caste. Thus Bardhan, Deo, Dhan, Nandi and Nag, which are mere titles amongst Kayasthas, are returned as separate castes. Kansabanik and Kansari, Barui and Barai, Namasudra, and Chandal, Kumbhakar and Kumhar are only different names for the same caste, but they have been returned as separate castes. Badyakar, Manjhi, and Mistri are only names of occupations, but they have been shown as castes. If allowance were to be made for all these, the number of castes would be reduced to about 90. Out of these the following castes arranged in order of numerical strength have more than 1,000 representatives in the district:—

No.	Names of Castes.	Males.	Females.	Total.
1	2	3	4	5
1	Namasudra, including Chandals and Changa	50,122	46,038	96,160
2	Kayastha	35,208	37,346	72,554
3	Jugi, including Jugir Brahmans and those classed as Nath	34,809	34,632	69,441
4	Kaibartta	30,203	30,344	60,547
5	Shah, including Sunri and Shaw ...	18,650	19,535	38,185
6	Brahman	16,386	14,584	30,970
7	Napit	11,576	11,160	22,736
8	Dhobi	9,117	8,519	17,636
9	Sutradhar	8,333	8,067	16,400
10	Goala	6,051	4,933	10,984
11	Kumbhukar, including Rudrupal ...	5,253	5,085	10,338
12	Barai, including Barui and Latabaidya ...	4,881	4,566	9,447
13	Kapali	4,736	4,631	9,367
14	Sudra	4,148	4,014	8,162
15	Bhuimali	3,779	3,761	7,540
16	Teli, including Taipal and Tili	3,800	3,638	7,438
17	Patni	3,203	3,334	6,537
18	Chamar	3,566	2,914	6,480
19	Baniya	3,297	3,027	6,324
20	Karmakar, including Lohar	2,903	2,760	5,663
21	Mal	2,412	2,352	4,764
22	Baidya	2 343	2,380	4,723
23	Mali	2,176	2,114	4,290
24	Gandhabanik	1,530	1,437	2,967
25	Jaliya	1,392	1,215	2,607
26	Das (probably Halia Das)	1,275	1,249	2,524
27	Muchi	1,095	756	1,851
28	Hari	668	677	1,345
29	Nuniya	1,122	192	1,314

82. It will be seen from the above that the Chandals head the list with 96,160 representatives. At the last census, the Chandals numbered 83,023, so that within the last 10 years, their number has increased by about 15 per cent. The Chandals are to be found in every part of the district, but they are more numerous in *chars* than on mainland. Next in point of number come the Kayasthas with 72,554 men, against 69,373 in 1881 Jugis number 69,441, being 13,593 in excess of the number in 1881, respresenting an increase of more than 24 per cent. I am unable to account for this extraordinary increase Jugis, as a rule, are not polygamists, and they form rather a poor class in the district. Kaibarttas who stand fourth, show an increase of 10,257 persons, their number returned at the last census being 60,547 against 50,290 in 1881. Shahs or Sunris, stand fifth, and Brahmans stand sixth in point of number; the former show an increase and the latter a slight decrease, the number of Shahs being 38,185 against 32,990 in 1881, and the number of Brahmans being 30,970 against 31,502 in 1881. The apparent decrease in the number of Brahmans is easily accounted for. Brahmans of the inferior class, such as Chandals' Brahmans, Dhobas' Brahmans, Jugis' Brahmans, Acharjee Brahmans, &c., have at the recent census been shown as separate castes. The cause of increase in the number of Shah or Sunri, who form a prosperous class in the district, is clear. The Napits (barbers) have increased from 22,255 to 22,736, and the Dhobis (washermen) from 16,555 to 17,636. In 1881, there was no one of the Nuniya caste in the district, but at the recent census this caste consisted of no less than 1,314 persons. This is probably due to the fact that at the previous census people of this caste were otherwise classed.

83. Passing on to the question of social precedence, Brahmans, of course, rank first, Baidyas and Kayasthas ranking next below them. The remaining castes may broadly be divided into two classes—(1) those from whose hands a Brahman would take water, and (2) those from whose hands a Brahman would not take water, people of the first class being held in public estimation superior to those of the second. To the first class belong the

following castes, namely: (1) Sarnakar or goldsmith, (2) Karmakar or blacksmith, (3) Goala or milkman, (4) Kumhar or potter, (5) Taipal or oilman, (6) Napit or barber, (7) Patikar or pati-maker, (8) Gandhabanik, (9) Tanti, (10) Sankari, (11) Kansari, (12) Moira, (13) Kuri, (14) Barui or pân-growers, and (15) Malakars. To the second class belong the following castes, namely: (1) Shahs, (2) Jugis, (3) Halia Das, (4) Dhobis or washermen (5) Sutradhar or carpenter, (6) Kaibarttas, (7) Chandals, (8) Behara, (9) Kahar, (10) Kapali, (11) Jalia, (12) Jhalo, (13) Patni, (14) Manjhi, (15) Tiyar, (16) Hari, (17) Shikari, (18) Nats, (19) Malo, and (20) Chamar. The Chandals, Malo, Chamars, Jalias, Jhaloss, Malas, Tiyars, and Haris are believed to be of aboriginal origin, but they have now adopted the customs of the Hindus, and are to all intents and purposes low-caste Hindus. A brief notice of the principal of these castes showing their connection with land is given below.

84. Brahmans, the highest of the Hindu castes, were originally the priests of the Aryan community, and used to perform priestly offices for the high and the middle castes of Hindus. They are, however, now employed in various professions and follow all respectable means of livelihood excepting those involving personal or ceremonial pollution. The Brahmans in this district are divided into three classes—(1) Rarhi, (2) Barendra, and (3) Vaidik, the Rarhi Brahmans forming the majority. The number of Kulin Brahmans settled in the district is very small, their absence being due to the fact that a Kulin cannot cross the Meghna and settle on this side without to a certain extent losing his Kulinism. The result of this upon the social system is good. Many of the evils of Kulinism, such as polygamy, enforced celebacy amongst the females, and infant marriage, are comparatively rare in the district. Brahmans, whenever they are connected with land, are either superior landlords or tenure-holders, and, if they happen to hold land as occupancy *raiyats*, do not plough the lands themselves, but get them cultivated by hired labourers. Chandals' Brahmans called Barna Sarmas, Acharjee Brahmans or astrologers, Muchis' Brahmans call themselves Brahmans, but they rank in the social scale below the Baidyas and Kayasthas. Their ancestors were probably genuine Brahmans who became degraded by performing religious offices for the lower castes of Hindus. The levelling effect of English education has done much to lower the position of the Brahmans, but such is the influence of tradition that even now the most respectable Hindus of other castes would consider it to be their duty to bow down their head before the lowest Brahman known to be polluted with all vices.

85. Both Baidyas and Kayasthas, who rank next in social scale, claim to be of pure Aryan descent, and, looking to their physical formation on one hand, and to their intellectual attainments on the other, this claim does not appear to be altogether unfounded.

86. Both in the Brahmanbaria and Sadar subdivisions there is intermarriage between Baidyas and Kayasthas, the children following the caste of the father, but this practice does not prevail in the Chandpur subdivision, whereas in the districts on the other side of the Meghna, Baidyas and Kayasthas form marriage connections with people of their own caste. The result is that there are no marriage connections between the Baidyas and Kayasthas of Chandpur on one hand, and the Baidyas and Kayasthas of the other two subdivisions on the other. This practice, the only known instance of intermarriage between members of different castes amongst the Hindus in modern times, may have arisen from the reluctance of the Baidyas living on the other side of the Meghna to marry their daughters to the Baidyas who settled in the country to the east of the Brahmaputra. Not finding women amongst their own castes, the Baidyas were compelled not only to marry the daughters of Kayasthas, but to give them their own daughters in return in marriage to them. Strange as it may appear, the Baidyas and Kayasthas occasionally give their daughters in marriage to Shahs and Sunris, a comparatively degraded caste, although they cannot marry the daughters of Shahs and Sunris without losing their caste. The girl married to a Shah or Sunri is cut off from her father's family for ever. The Kayasthas and Baidyas of Chandpur subdivision probably removed to this side of the Meghna after the practice of intermarriage was established, and not liking to follow the practice retained their original caste rules. Their marriage connections are now formed either within the subdivision or in Dacca, Faridpur, and Backergunge.

87. The Baidyas and Kayasthas in other districts in Bengal (excepting Chittagong) each claim precedence over the other, but here the superiority of Baidyas is acknowledged. A Kayastha who gives his daughter in marriage to a Baidya boasts of his connection as if he had married his daughter to a Kulin. Neither Baidyas nor Kayasthas follow any menial occupation. Whenever connected with land, they are either superior landlords or tenure-holders or occupancy *raiyats* cultivating their lands by hired labour.

88. Of the remaining castes, the following deserve special notice: (1) Shah, (2) Jugi and Kapali, (3) Kaibartta, (4) Chandal and Namasudra, and (5) Muchi and Chamar.

89. Shahs are a trading caste who deal in grain, salt, and country produce, and form a prosperous class in the district. Within recent years there has been an attempt on their part to raise their social position in public estimation, and those of them who have raised themselves to opulence and have bought landed properties have dropped the title of Shah and have taken the designation of Ray, Das, and Chaudhuri. In this attempt they have to some extent succeeded. Shahs, as a rule, do not plough their land, but when they hold land as occupancy *raiyats*, get them cultivated by hired labour. Some of the Shahs are either superior landlords or tenure-holders.

90. The principal weaving castes in the district are Tantis, Jugis, and Kapalis. Tantis are superior in social rank to the Jugis and Kapalis, as a Brahman would not take water from the hands of a Jugi or a Kapali. Both Tantis and Jugis used to weave cotton cloth, but as

English piece-goods have driven these cloths almost entirely out of the market, most of them have now taken to agriculture. Those of them who still manufacture cloth use English thread. Kapalis are weavers of gunny bags, but as this occupation is no longer sufficient to afford employment to all its members, many of them are now cultivators. Jugis, Tantis, and Kapalis generally hold land as occupancy or non-occupancy *raiyats*. As with the Brahmans, the period of mourning with the Jugis is ten days instead of thirty. Jugis perform their religious offices through men of their own caste who are called Mahottas or Jugis' Brahmans.

91. Kaibarttas are divided into two classes, namely, (1) those who cultivate land, and (2) those who catch fish, but the census returns received do not distinguish these two classes. These two classes have not community of food nor do they intermarry, and though they bear the same name, they are to all intents and purposes separate castes. Neither widow-marriage nor divorce prevails in the caste, but it is not considered degrading for a Kaibartta woman who has become a widow to remain under the protection of a man as his mistress. The agricultural Kaibarttas are recognised as superior in society to fishing Kaibarttas, but a Brahman would not take water from the hands of either. The period of mourning with them is thirty days.

92. Chandals, the most numerous caste amongst the Hindus, though principally engaged in boating and agriculture, engage in work of various kinds. They are the only Hindus employed in boats hired by Europeans or Muhammadans; they form a large proportion of the peasantry, and they are also shopkeepers, carpenters, oilmen, and some also catch and sell fish. Chandals now invariably call themselves Namasudras. At the last census only 4,868 persons were returned as Chandals. Complaints were made against the application of this term, and Namasudra was substituted in many cases. The Chandals in this district still take rice from the Kayasthas. Chandals have Brahmans of their own who perform religious and social ceremonies for them. These Brahmans, however, are not received on an equal footing with other Brahmans, and even a Kayastha or Baidya would not take water from them.

The period of mourning with the Chandals is ten days as in the case of Brahmans. Widow-marriage, once universally prevalent amongst the Chandals, has now been discontinued, probably with a view to raising their social position. Divorce is under no circumstances allowed.

93. Muchis and Chamars are both leather dresser and cobbler castes, but Muchis claim to be of somewhat higher social position than Chamars. Both are amongst the lowest of the Hindu castes.

94. The census figures show that there were 297 persons of Bind caste, 4 Bhims, 24 Bils, 7 Bindu Mals, 63 Bhils, and 41 Bindus in the district. Probably all these people are of the same caste, namely, Bind. There are only three females amongst them; the probability is that they are not residents of the district, but came here in search of employment.

95. The only aboriginal castes returned at the last census are Chakmas (1,983), Kochh (290), and Tipperas, including Tippera Das, (3,299). In 1881, the number of Kochhs was 2,495, and the number of other aborigines, which consisted almost entirely of Tipperas, was 4,257. There is, then, a marked decrease in the number of aborigines. This is due to the fact that many people of the Kochh and Tippera castes have within the last ten years adopted Hindu manners and customs, and returned themselves as Hindus at the last census.

96. Kochhs are found chiefly in the police circle of Laksam. They say that they came from Kuch Bihar, but they do not know when or why they left their own country. They follow the Hindu religion and are regarded as Hindus by their neighbours. The Tipperas came from the State of Hill Tippera, and a large number of them dwell in the Lalma hills. A large number of them are also to be found in the Chandpur subdivision, where they have settled to clear jungle. They practise the form of cultivation known as *jum*. A plot of land thickly covered with jungles is selected and all the shrubs and small trees are cut down. When these are dried, fire is set to them, the ashes serving as manure and rendering the soil extremely fertile. The next operation is to sow the seed. Little holes are dug with *daos*, and the seeds of paddy, cotton, and vegetables are mixed up together and dropped into them. Each crop ripens at its proper season, the cotton crop being gathered last of all. The Tipperas also sell wood they cut as fuel in the bazar. Unlike the Hindus and Muhammadans Tippera women are given much liberty. They frequent hâts and bazars, and render assistance to the men in cutting wood, as also in agricultural operations. The Tipperas are much given to drinking, and use home-brewed *pachwai*.

97. The number of Vaishnavas and Bairagis under different names who do not recognise caste is 3,046—1,331 males and 1,715 females. The sect was founded by Chaitanya, who lived at the end of the 15th and the beginning of the 16th century. The Bairagis and Vaishnavas are followers of Vishnu. They do not take any animal food or strong drink, although some of them are much given to ganja-smoking. Unlike other Hindus, they bury their dead. A large proportion of them are professional beggars, and some are strolling musicians. Sexual morality amongst the Vaishnavas of the district is very loose, and a large number of prostitutes become Vaishnavas when they become old. Formerly, the Vaishnavas used to receive a large number of recruits from the higher class Brahmans and Kayasthas, who embraced the sect when they had become outcastes among those of their own caste for some action considered as dishonourable by them, but such men now join

the Brahmo community, which includes a number of respectable men. A Vaishnava does not recognise the superiority of Brahmans, but it should be remembered that the spiritual guides of Vaishnavas are Brahmans.

Head IX.—Occupation.

98. The enumeration schedules distinguished the persons who were actually employed in an occupation from those who were dependent upon them, but this distinction between actual workers and their dependents was dropped at the time of abstraction and tabulation, so that the figures, as now compiled, for a particular occupation, show, not the number of persons who follow that occupation, but the number of persons who depend for their livelihood upon the earnings of the occupation. This is much to be regretted, as it is impossible to ascertain from the figures as they stand what is the number of actual workers; what is the number of persons which each person following a particular occupation has to support; and, lastly, to what extent women and children are employed in different occupations. The figures only show the different kinds of occupations followed in the district, together with the number of persons supported by each, and from a statistical point of view, this information, even if quite accurate, would not be of great practical value. There is, however, reason to believe that the statistics of occupation collected are not quite correct. The instruction to the enumerator was that when a man followed several occupations, only the principal occupation was to be entered in the schedule. These instructions do not appear to have been strictly carried out, and the multiplicity of occupation entered for a particular man in the schedule caused great confusion. Then, again, there was no check afforded by the other sheets on the number and names of occupations in sheet XII in which the occupations are abstracted. The result was that the abstractors fudged the figures, reducing the occupations at their pleasure, without fear of detection. An illustration or two will be sufficient to show that the figures as now compiled cannot be accepted as quite accurate. The number of persons following the profession of author, editor, and journalist in Chittagong is *nil*, in Noakhali only two. In Tippera, the number is returned as 1,074, of whom 584 are males and 490 females. Tippera may be a little more advanced in education than Chittagong or Noakhali, but this is by no means sufficient to account for this striking difference. The number of authors, editors, and journalists in Tippera can be counted on one's fingers' end; and this being so, it is not clear how so many as 1,074 persons could be entered as following these professions. The number of cart-owners and cart-drivers in the district is shown as 131 only, of whom 44 are males and 87 females. A comparison with the figures for Chittagong (1,519) and Noakhali (922) shows that the number of cart-drivers must be considerably more than 131. In register XV statistics of occupation were combined with two other factors, namely, age and religion; but in the printed list received only the total number of persons of all ages and all religions following a particular occupation has been shown. It is thus impossible to discuss the extent in which "persons of different religious professions are employed in different occupations." A great deal of time, labour, and money has been expended in collecting information about occupation, but it is doubtful whether the result is at all commensurate.

99. Following the classification adopted by the Superintendent of Census, the subjoined table shows the occupations of the people of all ages and religions:—

	Name of occupation.	Males.	Females.	Total.
1.	Government service ...	5,490	4,706	10,196
2.	Agriculture—			
	(*a*) Pastoral	4,076	241	4,317
	(*b*) Agriculture proper including supervision ...	689,875	663,313	1,353,188
3.	Personal service ...	20,545	18,119	38,664
4.	Preparation and supply of material substances ...	110,595	108,640	219,235
5.	Commerce	19,149	16,744	35,893
6.	Profession	23,920	20,884	44,804
7.	Independent and indefinite ...	38,149	38,489	76,638
		911,799	871,136	1,782,935

The classification of the various occupations under the foregoing heads as shown in the printed list of occupation seems to be open to some criticism. Officers of the Education Department, such as teachers, inspecting *pandits*, and Deputy and Sub-Inspectors are Government officers, but while Magistrates, Munsifs, and clerks apparently have been shown under the group "Service of the Imperial and Provincial Government" officers of the Education Department have been shown under the head "Profession." The same remark applies to the postmasters and clerks who have been shown under the head Commerce, transport, and storage group "Message."

100. *Government service.*—Of 10,196 persons shown under this head, no fewer than 7,399 persons are shown as watchmen; the number of actual watchmen in the district is 2,760; so that each watchman's family consists on an average of three members. Most of the watchmen are Muhammadans and Chandals. The messengers and constables whose number is returned

at 1,539 are mostly up-country men, Muhammadans or Sudras. The difficulty of earning a means of livelihood has led Brahmans also to enlist as members of the constabulary force. The officers and clerks consist entirely, with the exception of three Europeans, of men of the higher castes.

101. *Agriculture.*—This district is purely agricultural, and, as might be expected, the agricultural class forms by far the majority of the population. Out of a total population of 1,782,935 persons, the agricultural class absorbs no fewer than 1,357,505 persons, or about 76·1 per cent. of the entire population. The census figures received do not show the number of *zamindars* and tenure-holders, occupancy and non-occupancy *raiyats*, but persons having interest in land are subdivided as follows:—

	Males.	Females.	Total
1. Land occupants, not cultivating ...	12,238	11,794	24,032
2. Ditto, cultivating ...	4,080	3,854	7,934
3. Lessees of village	44	191	235
4. Tenants, not cultivating ...	9,017	9,629	18,646
5. Do. and sharers, cultivating ...	632,497	614,562	1,247,059
	657,876	640,030	1,297,906

Land occupants not cultivating are either *zamindars* or tenure-holders; they are generally higher class Hindus or higher class Muhammadans. Land occupants cultivating are people who are tenure-holders, but who, on account of the smallness of the tenure, cultivate their own lands. To this class belong some Muhammadans, Sudras, Jugis, and Chandals, but the number of tenure-holders amongst the Jugis and Chandals is exceptionally small. Both in Chittagong and Noakhali there are no lessees of villages. In this district, however, the number of lessees is shown as 235. This is due to the fact that in the estate of the Maharaja of Hill Tippera as also in Gongamandal *pargana*, which is the property of the Sobha Bazar Raja of Calcutta, the collection of rent is largely made through farmers. This system prevails to some extent also in the estates of the Nawab Bahadur of Dacca. In this district the *ijaradars* are generally Muhammadans or higher class Hindus of good circumstances. Tenants not cultivating are persons who hold lands as tenants, but who, on account of their respectability, do not cultivate themselves, but either get the lands ploughed up by hired labour or let out the lands in *barga*. To this class belong the higher class Muhammadans as also Brahmans and Kayasthas who hold land as *raiyats*. The bulk of the agricultural class consists of actual cultivators, whose number is 1,247,059. They belong to all castes excepting the highest castes of Hindus, the majority being Muhammadans. The number of agricultural labourers is 43,787. They are usually paid at the rate of four annas a day, and when they are engaged in reaping paddy, under a special arrangement, sometimes one-sixth of the crops. The number of those employed in stock-breeding and dealing is 4,197, of whom only 191 were females. The small number of females is accounted for by the fact that most of the herdsmen are mere boys, and the females of their families have been shown under the occupation of the head of the family. The cattle dealers and herdsmen belong generally to the same class as the actual cultivators.

102. *Personal service.*—Of 38,664 persons shown as employed in personal service, 15,996 are barbers, 14,228 are washermen, 3,041 are indoor servants, and 4,484 are of service unspecified. The number of napits in the district is 22,736, and the number of dhobis is 17,636, so that about 70 per cent. of the napits and 80 per cent. of the dhobis still follow their caste occupation. The rest have evidently taken to agriculture and other occupations. Indoor servants are either Sudras or Muhammadans.

103. *Preparation and supply of material substances.*—The people who are supported by the preparation and supply of material substances number 219,235, or 12·2 per cent. of the entire population. In point of number and importance they are second only to the agricultural class. They may be classified according to the substances they prepare as follows:—

	Male.	Female.	Total.
1. Animal food	31,898	32,893	64,791
2. Vegetable food ...	3,632	3,101	6,733
3. Drink, condiments, &c. ...	18,375	16,615	34,990
4. Lighting, &c.	3,003	2,447	5,450
5. Fuel and forage ...	511	370	881
6. Building materials ...	2,071	1,538	3,609
7. Artificers in building ...	422	400	822
8. Vehicles and vessels ...	3	...	3
9. Carts and carriages ...	34	32	66
10. Ships and boats ...	1,868	1,443	3,311
11. Paper-makers, &c. ...	1,431	1,377	2,808
12. Books and prints ...	45	40	85
13. Carving and engraving ...	...	...	...
14. Toys and curiosities ...	138	135	273
15. Music and musical instruments	46	52	98

		Male.	Female.	Total.
16.	Necklaces, bracelets, &c. ...	117	118	235
17.	Furniture	...	...	...
18.	Tools and machinery ...	201	119	320
19.	Arms and ammunition ...	56	59	115
20.	Silk	10	10	20
21.	Cotton	18,398	21,078	39,476
22.	Jute and flax, &c. ...	1,993	2,281	4,274
23.	Dress	4,423	3,619	8,042
24.	Gold, silver, and precious stones	4,210	3,909	8,119
25.	Brass, copper, &c. ..	557	538	1,095
26.	Tin, zinc, &c. ...	40	26	66
27.	Iron and steel ...	1,827	1,750	3,577
28.	Glass and chinaware ...	26	13	39
29.	Earthen and stoneware ...	5,642	5,337	10,979
30.	Timber and wood, &c. ...	4,956	4,647	9,603
31.	Canework, &c. ...	1,869	2,104	3,973
32.	Gums, wax, &c. ...	21	14	35
33.	Drugs, dyes, &c. ...	300	242	542
34.	Leather, horns, &c. ...	2,472	2,333	4,805

104. Amongst those who supply animal food the most important are the milk and butter sellers, who belong almost exclusively to the Goala caste, and fishermen and fish dealers who belong to the Jaliya, Kaibartta, Jhalo, Malo, Tiyar, and Mal castes. Unlike Western Bengal, where men catch fish and the women sell them, the women in this district are rarely seen selling fish in the bazar excepting occasionally some old women. The fishermen in the district are divided into three classes—(1) those who catch fish with fishing nets, (2) those who catch fish with bamboo dams thrown across the river, and (3) those who catch fish with *jags* (stumps and branches of trees thrown into the river, over which floating wads are placed to form a secure shelter for fish), and each of these classes considers it to be degrading to catch fish by a different method. Some Kaibarttas and Muhammadans called *Nikaris* do not catch fish, but buy them from the fishermen and then sell them in the market. Amongst the suppliers of vegetable food the most numerous are the grain dealers (4,488), who, I think, should have been classed under the head Commerce. They belong to all excepting the higher castes of Hindus. Most of the grain-parchers are women, as is shown by the fact that out of 1,323 persons following the occupation no less than 926 are women. Three hundred and ninety-seven males shown under this class are probably dependents, being boys and infants. Betel leaf and areca nut sellers, grocers, and general condiment dealers form the most numerous class amongst the sellers of drink, condiments, and narcotics. Betel leaves and areca nuts, though used for the same purpose, are usually sold by different classes: betel leaves by Baruis, as also Jugis; areca nuts being sold by all classes. Grocers and general condiment dealers belong generally to the Baniya and Gandha Banik caste. In a country where tobacco is a daily requisite with the vast mass of the population, the number of tobacco manufacturers and sellers must be necessarily large, and this is borne out by the census figures. Coming to the group 'Lighting,' the most important class is the oil-presser and seller. These men are either of the Teli caste or Muhammadans called Kalus from their profession. The number of fuel and forage suppliers is shown as 881—a disproportionately small number when compared with the total population. This is probably due to the fact that many of them have been classed under the head "Agriculture." The number of thatch dealers and thatchers is shown as 2,451 and the number of masons as 735. Considering that almost all the houses in the district are thatched houses, and that the number of *pucca* buildings in the district is extremely small, a greater disproportion might reasonably be expected. Both in the Brahmanbaria and Chandpur subdivisions the principal means of communication is by boat. Accordingly we find that the number of boat builders, who are all of the Sutradhar caste, is 3,311, and the number of boatmen, principally Chandals and Muhammadans, is 8,347. Amongst the manufacturers of textile fabrics, cotton weavers, who belong to the Jugi or Tanti caste, stand first in point of number. The number of Jugis returned at the last census was 69,441, and the number of Tantis was 669. Out of these, 36,793 are shown as cotton weavers. The number of Kapalis, who are makers of sacks and gunny bags, at the last census was 9,367, but out of these only 904 persons are shown as still following the profession. The rest are evidently more or less connected with the land. The piece-good dealers belong to all castes, but all other occupations connected with dress, such as tailors, milliners, and dress-makers, &c, are almost exclusively monopolized by the Muhammadans. People of the Sarnakar or goldsmith caste make gold and silver ornaments, but the most skilled amongst them are generally residents of the adjoining district of Dacca, who have temporarily settled here for the purpose of business. The number of braziers, who are of Kansari or Kansobanik caste, is exceedingly small as compared with the total population, and most of these are residents of other districts. The number of persons of the Karmakar caste is 5,663, and the number of Kumhars or potters is 10,338. Of the Karmakars 3,577 follow their caste occupation, while the number of manufacturers and sellers of pots returned is in excess of the number of Kumhars. This is probably due to the fact that people of other castes besides Kumhars deal in earthen pots. Tanners and shoe-makers are of the Chamar or Muchi caste.

105. *Commerce, transport and storage.*—The number of money-lenders in the district is 4,112, or one in every 433·5 persons. This may be noted as evidence of the prosperous condition of the district. Of 10,274 persons shown as general merchants, most are petty shopkeepers and can hardly be dignified with the name of merchants. This becomes clear when the figures are compared with those of Chittagong, a much more important commercial district, where the number of general merchants is shown as 5,657 only. As already noticed, the number of cart-drivers shown in the printed list is small. It is clear that many of the people whose principal occupation is cart-driving must have been shown under some other head of occupation.

106. *Profession.*—The following statement shows the number of people following each class of profession :—

Profession.	Male.	Female.	Total.
Priests and ministers, &c. ...	13,008	12,424	25,432
Education	2,527	1,481	4,008
Literature	598	501	1,099
Law	1,173	760	1,933
Medicine	2,157	1,927	4,084
Engineering and surveying ...	165	37	202
Minor sciences	533	537	1,070
Pictorial art and sculpture ...	86	74	160
Music, acting and dancing ...	3,362	2,957	6,319
Sport	98	53	151
Exhibition of games ...	213	133	346
	23,920	20,884	44,804

107. It has already been stated in a preceding paragraph that the number of authors, editors, &c., shown in the printed list is probably not correct. The same remark applies also to private secretaries and clerks there are no less than 2,468 persons of this occupation in Chittagong, and 354 in Noakhali while the number of persons of this occupation in this district is shown as 25 only.

108. Of those practising medicine, a large number (3,639 out of 4,063) hold no diploma. Some of them are native physicians who practise medicine according to the Ayurvedic system, but most are mere quacks, generally belonging to low castes who have got lists showing the medicines suited to stated diseases, and administer medicine accordingly. Most of the midwives are untrained in their profession, having only experience as a guide. Bandmasters and players generally belong to the Bhuimali caste, and their services are called into requisition on the occasion of marriages and festivals. Professional singers are of three classes, namely, *Kabi*, *Jatra* and *Ghatu*. They may belong to any caste of Hindus. In the villages where the crops are destroyed by pigs and monkeys, the villagers generally combine to employ a *shikari*, called a *barkandaz*, by raising a general subscription. They are all Muhammadans. Fortune-tellers are generally of the Lagnacharya caste.

109. *Indefinite and Independent.*—Of those who follow indefinite occupations, the most numerous are general labourers (40,624), and rice-pounders and huskers (3,565). Of the latter class the majority are women. Professional beggars number 20,410 (8,445 males and 11,965 females). These are either Bairagis or *fakirs* (a class of Muhammadans whose profession is begging).

The special occupations of women are paddy-husking, grinding and parching of grain, spinning of thread, the collection of cowdung, leaves and twigs for fuel, and midwifery. Amongst the lower castes they usually assist in basket-making, bamboo-work, cloth-weaving, mat-making, pottery, and tanning. Amongst the agricultural classes, women not unfrequently graze cattle and gather such crops as chillies, &c. Amongst professional mendicants, women beg as well as men. Many women, who follow the disreputable profession of prostitution, are also dancers and singers.

HEAD X.—ADMINISTRATIVE.*

Points in which the general instructions were departed from, with the reasons for doing so.

110. Registers A and B were not corrected. The lists which the police submitted in accordance with Circular No. 1, were unreliable. It was accordingly considered advisable to postpone the revision of the registers until accurate lists had been obtained. The postponement was desirable, as great changes had taken place in the number, size and names of the villages since 1881. Block lists were not filled up until after the close of the operations. Enumerators, in most cases, prepared rough lists of houses in their own way for their guidance. The prescribed form of the block lists puzzled the supervisors, charge superintendents and others for some time, as they failed to understand its object. It was necessary to employ a considerable number of patrol boats on the larger rivers—tributaries of the Meghna—to ensure accuracy in the floating population, more specially with regard to the larger boats which halt at a distance from the banks to receive loads of jute, earthenware pots, bones, &c.

* *Vide* letter No. 233M., dated 10th February 1892, from R. T. Greer, Esq., Offg. Magistrate of Tippera to the Superintendent, Census Operations, Bengal.

111. The number of houses for a circle exceeded 500 in several places in the interior of the district where the population is entirely rural, owing to the want of qualified men. For the same reason sub-charges in certain cases contained more than ten circles.

Definition of a village.

112. The definition of a village, as given in Circular No. 10 of the 30th July 1890, though intelligible to the higher officials, was not fully understood by those who had practically to apply it in the course of their duties. In some cases, houses belong to a village bearing the same name and recognizing the same headman, though lying at a considerable distance from the main body; in other cases, a continuous block of houses constitutes several distinct villages, separate in name, in administration and institutions. As an illustration of this, mention may be made here of a series of villages—Kshottapara, Uchaliapara, Sarail, Kalikacha, Surjakandi, and Nowagong, in the Brahmanbaria sub-division, villages extending over more than four miles in length, and forming a link unbroken by the intervention of any field or water-channel. Hence the use of the words *para* and *mahalla* gave little practical aid. For a future census, it might be well not to issue any general instructions on this point. The local authorities may be allowed to act according to the commonly accepted definition, following the lately prescribed rule wherever practicable.

Definition of a house.

113. The definition of a house was very appropriate, being everywhere readily understood. When taking the mess as the census unit, it seems advisable in future to carefully avoid the use of the word *bari* as the term introduces complication and confusion. On the outside covering of the books, it is better to designate a mess by writing thus ..... নম্বর বাড়ী হইতে ..... নম্বর বাড়ী পর্য্যন্ত।

Size of the charge or sub-charge.

114. *Thanas* in most cases were split up into two or three sub-charges, the facilities for communications and the number of officers available for the office of charge superintendents being taken into consideration. Whenever possible, the officer in charge of a *thana*, the Sub-Inspector of Schools or the Rural Sub-Registrar was entrusted with the care of a sub-charge. The sub-charges under the arrangement were often large, the population amounting to a lakh.

115. A subdivision furnishes a conveniently defined charge. In a future census no sub-charge superintendent should have more than 25 supervisors in his circle, the work of issuing instructions to a large number is unduly great. Care should also be taken that no portions of two separate *thanas* fall under the same sub-charge.

Size of the circle.

116. The circle might contain more than 500 houses without affecting the accuracy of the census; 750 would not be an excessively high number. It might be advantageous to prescribe an area of uniform size for a circle independently of the number of houses. About 9 square miles in rural tracts and 4 square miles in the neighbourhood of towns would be of convenient size. The number of houses in a circle varied from 370 to 794.

117. The prescribed rule leaves little room for improvement.

Size of the block.

118. The average area appears to be about 3 square miles.

Numbering of houses.

Numbers were marked on houses with—

(1) Coal-tar.
(2) Lime.
(3) Cowdung plaster.
(4) Pieces of paper stuck on walls with gum, &c.

The last mentioned method of marking worked most satisfactorily as regards expense and result, the papers being affixed to the verandah or other covered part on the outer face of the houses showed the number distinctly throughout the operations, unaffected by the sun or moisture. The total expenditure of tar and lime amounted to Rs. 40-9-6. In considering this expenditure it should, however, be remembered that all the superintendents did not submit bills for the expenses incurred by them. No bills came from Brahmanbaria or Chandpur; the supervisors and enumerators in those subdivisions apparently bore the cost themselves.

Practicability of a permanent numbering of houses, and how the cost should be borne.

119. The proposal does not commend itself as practicable. Tin-plates might be used, but the result would be of little practical value. Several families generally live together in the same *bari* and messes undergo frequent change, branches of families splitting up or amalgamating. Numbering by tar seems to be the most effective. The permanent numbering of houses would be of much value to the executive. The cost might be borne by the *chaukidari* fund in areas where the Act is applicable.

120. *Tabulation.*—Registers V and VIA (for unmarried), VIB (for married), VIC (for widow) form the basis of all other registers, and are therefore most important. Register V contains the totals of the other three registers, and the correctness of the entries in these three can be ascertained by comparing them with it. The pages of all these registers are ruled for ten blocks, and, according to instructions, one grand total was made of every 60 blocks commencing from the first block in each register. It was necessary to compare the sum of the entries made under corresponding 60 blocks of the three registers Nos. VIA, VIB, VIC with those obtained in register V. These numbers would tally only when no mistake occurred in any of the registers. According to directions no space should be left blank in filling up the registers VIA, B, C. If in these registers no entry appeared under any of the age heads in any block, the space reserved

should be filled up by the next block and its numbers under various age divisions. This caused great inconvenience and embarrassment to the intercomparing clerks. The last block of a grand total of register V rarely tallied with the last block of the corresponding grand total of the registers VIA, B, C. For instance, take at random any 60 blocks forming a grand total in register V, say from 74 to 134. For the corresponding grand totals the block numbers in register VIA are from 77 to 137. In this case the block numbers 74, 75, 76 have fallen in the previous grand totals and others, numbers 135, 136, 137 have been introduced, the corresponding numbers of which in register V have gone to form its next grand total.

121. Hence to get proper numbers for comparison, the entries under block heads 74, 75, 76 must be added, and those under block heads 135, 136 and 137 must be subtracted from the grand total of register VIA. A similar procedure is necessary in registers VIB and VIC. Considering that there are 17 vertical columns under age heads for either sex in each page, and this work of addition and subtraction was necessary for all the grand totals, and under almost all the headings of age divisions in all the three registers VIA, B, C, intercomparing became excessively tedious, and the chances of mistakes became great. In a future census it might be well to ensure that the numbers of blocks in the corresponding sheets in all these registers do agree with one another.

122. Registers VIA, VIB, VIC, after being carefully compared were sent to the head office, and register V alone was left here for comparison with other registers. The number of horizontal columns in each page of this register is 10, while there were 12 such columns in others with which comparison was necessary. Hence the numbers of blocks in the corresponding pages of these registers did not agree. Inconvenience thus arose in taking up the sum totals of the vertical columns under any given head for comparison. This can be avoided in a future census by ruling the registers, so that the horizontal columns in all of them may be the same.

123. Register XV, an important register dealing with occupation. There is no other register with which to compare and test the correctness of the entries, the total population of a village being known, and care being taken that the sum total of the number of persons classified according to occupation agrees with it. Mistakes might occur in the preparation of the occupation list without of detection. In a future census it might be well to introduce a check at this point.

124. *Register XX.—Totalling Form Z.*—In this register 60 blocks had to be taken together for each unit of intercomparison. No means existed for comparison by a lesser number of blocks, say 10 or 12 as in the case of the forms S, W and Y. Consequently a mistake could not be detected except by adding together all the 60 blocks, not taken in consecutive numbers, but picked out from the entire register according to caste and age.

125. Another difficulty appeared in register XX. The two faces of each sheet were reserved for two separate castes, consequently different ledger books for separate castes could not be prepared from them. This necessitated the formation of sub-registers for castes. These were found on trial to be helpful to the tabulators, but involved a loss of time and expense. In future, complete sheets might be reserved for distinct castes, and not part only.

126. *Abstraction.*—The sheet from which the important totalling form Z had to be prepared was so closely ruled that the eye naturally got confused. For this reason the entries were often made in wrong places, and many mistakes accordingly occurred in the totalling form Z, which were due more to the displacement of figures from one column to another, than to incorrect calculations. A larger form with greater space between the consecutive lines might be substituted in future.

APPENDIX.

Extract from a letter No. 107M., dated 17th January 1896, from N. D. Beatson-Bell, Esq., Officiating Magistrate of Tippera, to the Under-Secretary to the Government of Bengal, Financial Department.

WITH reference to your No. 1203Mis., dated the 26th February 1895, forwarding a proof of the Census Report of this district for correction (if necessary) and remark, I have the honour to return the proof as desired. It will be seen that Mr. Carlyle, District Magistrate, before proceeding on leave, went through the proof, making marginal observations and verbal corrections. He also left notes regarding certain paragraphs of the report, but was unfortunately prevented by press of work from doing so throughout. I reproduce below Mr. Carlyle's notes * * * * * * *

Paragraph 10.—I do not think the inaccuracy of the census in 1872 can account for the apparent decrease in 1881. The decrease would rather seem to show the accuracy of the former census.

Substitute—

"The apparent decrease of 14,593 in the population between 1872 and 1881 is due to the fact that in 1875 the boundaries between Noakhali and Tippera were altered. After allowing for this the figures stand at 1,408,653 in 1872, against a population of 1,519,338 in 1881. The population has thus increased by 8·54 per cent."

Paragraph 11.—Between 1881 and 1891 some alterations were made in the boundary, which reduced the population of the district as enumerated in 1881 to 1,514,361. This

had increased by 263,597 in 1891 to 1,782,935. In other words, the population as shown in the census returns had increased by 17·3 per cent. The number of towns and villages enumerated fell from 6,451 to 6,318. The boat population increased by 2,914.

Mr. O'Donnell in his census report is of opinion that the increase is mainly due to better census work. I think that it is very doubtful whether this accounts for more than a small portion of the increase, as the census of 1881 showed an increase of 19·76 per cent. in Chandpur and of 46·70 per cent. in Hajiganj. Probably the population really has increased in those *thanas* at a very rapid rate. The families are large. The number of persons per occupied house comes to 6·4 in Chandpur, against 5·7 for the whole district, while the figures for Hajiganj, 5·8, are only exceeded by those for Daudkandi, 6·1. Immigration from other districts may account for a portion of the increase, but, as Mr. O'Donnell has pointed out, this only accounts for 7·4 per cent. of the population even in Chandpur, where it is largest, and there must have been some settlers from other districts in 1881. The figures are not, however, now available. A considerable portion of the increase is probably due to internal emigration. I gather this from the great excess of men noticeable both in Chandpur and Hajiganj over females, 19·02 per thousand in the former and 30·8 in the latter. The *list* is only exceeded in Laksham (34·7 per mille), where the population has increased by 19 per cent. since 1881. The only other *thana* where the proportion of males is as much in excess over females as in Chandpur is Comilla, which includes a municipality. It may be urged against the use made of these figures that in Daudkandi and Muradnagar, where population increased by 20·7 and 16·1 per cent., respectively, females are in excess, but a large number of the males absent from the district on the night of the census must have belonged to these *thanas*.

The internal migration is evidently from north to south.

Paragraph 14.—Omit after Megna (where to settle).

(1) There are many settlers not only from adjacent districts, especially Noakhali and Dacca, but also from other parts of this district.
(2) Omit "polygamy" and (it is to maintain them).
(3) Omit.

Substitute—"The greater increase in Chandpur than in Hajiganj is doubtless due to the fact that in Chandpur new *chars* have been thrown up in the Megna, and there is more room for expansion."

Paragraph 16.—This is too broadly stated. The *thanas* lying on the Megna are Chandpur, Daudkandi, Nabinagar, and Brahmanbaria, and the rate of increase varied from 34·3 in Chandpur to 11·2 in Brahmanbaria, the latter being the lowest rate of increase in any *thana* in the district. Even excluding the Brahmanbaria Municipality the rate of increase in the rural area of Brahmanbaria was only 11·8, which is lower than in any *thana* save Kasba, where it was 11·5. While, however, the proportion has been too broadly stated, it is true that the increase has been greatest in *thanas* including a large quantity of *char* land. This is the case in Chandpur, Daudkandi, and Nabinagar, but not in Brahmanbaria. The rate of increase in the four *thanas* bordering the Megna is (nearly) 17·62 per cent. (*i.e.*, from 749,498 to 896,535) against (nearly) 15·90 per cent. (*i. e.*, from 764,863 to 886,400) for the rest of the district. If Brahmanbaria is excluded, as it may well be, owing to the limited extent of its *char* lands, the figures would be a rate of increase of 23·46 per cent., or from 513,181 to 633,602 in Chandpur, Daudkandi, and Nabinagar against 14·79, or from 1,001,180 to 1,149,333 for the rest of the district. Omit 5 and substitute—

"Though two of the *thanas* in the north of the district border on the Megna, there has not been the same formation of new *chars* on a large scale as further south."

Paragraph 17.—The real reason appears to be that Brahmanbaria is outside the jute trade lines of communication, and it has therefore fallen off relatively to other marts.

(6) Omit and substitute—

"has no share in the jute trade so that other bazars as Nabinagar have increased at its expense."

Paragraph 18.—Add: In the whole district the increase for males is 1·95 per cent. greater than that for females. Of this increase 1·2 per cent. is due to the excess of males over females among the immigrants compared with 1881.

Paragraph 20.—Statement about unattached females very doubtful.

Paragraph 28 (and elsewhere) * * * * *

Paragraph 33.—Brahmanbaria Municipality omitted. This is required for proper comparison. There must, I think, be some mistake in paragraph 32.

Paragraph 35.—Next to Daudkandi comes Muradnagar.

Paragraph 37.—Mr. Carlyle left a note of general dissent regarding this paragraph as it originally stood. He has subsequently made marginal alterations to the text.

Paragraphs 38, 39.—No longer.

Paragraph 41.—Mr. Carlyle leaves a note (presumably regarding the last sentence) "How known?"

Paragraph 52.—Mr. Carlyle leaves a note, expressing his opinion that the instructions were not always clearly understood, and that they require amendment.

Paragraph 57.—Mr. Carlyle doubts the statement in the last sentence of this paragraph.

Paragraph 59.—I do not think they are purely accidental. I think the figures indicate bad work in Chandina *thana* very markedly.

Paragraph 61.—Among the Muhammadans total 23·06 per 10,000, among Hindus 29·56 Excluding deafmutism it is for Muhammadans 14·59 per 100,000, for Hindus 21·53.

Paragraph 65.—It has also a large number of low caste Hindus. It is certainly not the number of Muhammadans, the proportion here being less than elsewhere. The number of persons referred to in the last sentence of this paragraph is too small to affect materially the averages.

Paragraph 69.—Not accurate. There is a mistake in the table as regards Muhammadans, 2·5 + 9·2 = 11·7, since the percentage of illiterate Muhammadans should be 88·3.

Paragraph 71.—Mr. Carlyle has marginally corrected this paragraph. His separate note points out how slow the rise has been.

Paragraph 73.—All may be struck out.

Paragraph 74.—Mr. Carlyle thinks that there must be some mistake in these figures. He regards it as a mistake that boys were not considered to be learning after reaching the age of 14.

Paragraph 76.—There are only 611 male Buddhists in the district.

Paragraph 83.—Does not show same name as list.

Paragraph 87.—Does not appear satisfactory explanation (*i.e.*, the reason assigned in the text for intermarriage between Baidyas and Kayasths).

Paragraph 98.—Difference in castes must be considerable.

Paragraph 102.—Mr. Carlyle points out that the castes enumerated in the text do not constitute the entire agricultural population. About 12,000 belong to other castes

Paragraph 113.—Mr. Carlyle considers the definition of village given in the instructions to be unintelligible.

B. S. & others—Reg. No. 2177J—90—1-4-96.

DISTRICT CENSUS REPORT.

No. 453, dated Noakhali, the 11th April 1892.

From—NANDA KRISHNA BOSE, Esq., Offg. Magistrate of Noakhali,
To—The Secretary to the Government of Bengal, Financial Department.

IN obedience to your circular No. 6T.—F., dated 3rd October 1891, I have the honour to submit the following report on the results of the recent census.

2. My predecessor, Mr. Macpherson, has already submitted the administrative section of the report. He was unable to compile the other portions of the report, but has sent me a few notes, giving the results of his personal experience and enquiries when on tour. These notes have been embodied in this report.

REPORT ON THE CENSUS OF THE DISTRICT OF NOAKHALI, 1891.

HEAD I.—EARLY HISTORY, &c.

The district of Noakhali consists of a tract of main land, with several islands, on the sea-face of the Bay of Bengal at the mouth of the Meghna. The mainland is (geologically speaking) a recent alluvial formation, and the islands are merely the crests of an extensive and increasing alluvial deposit at the mouth of the estuary, and are formed over the area in which the tidal and the river waters wage incessant warfare. Tradition speaks of Meher, a village in the Tippera district, as being the southernmost point of *Asali* land, and all the lands below as being of deltaic origin. The district, as is well known, is liable to salt inundation and to incursions of storm-waves. Along the old factory road above Begamganj, Gopiganj, and Dewanganj, there are many very highly-embanked tanks, probably made scores of years ago to meet the calamity of wide-spread salt inundations and storm-waves. This cordon of highly-embanked tanks of great size would seem to show that, when they were dug and embanked, the sea or river coast was many miles inland on the north. There is no mention of Noakhali, Sudharam or Bhulluah in any of the old Hindu shastras, although the names of Kamalankya (Comilla), and Samkya (Chittagong) are to be found in them.

2. The countries lying on the east bank of the Meghna are called "Pandava-barjita Desh" by the Hindus. The tradition is that during their wanderings, the five *Pandavas* did not come to these parts. It is said that Bhima was first sent across the river to reconnoitre the country, but his nature underwent such a change for the worse immediately on setting his foot on land, that, forgetting his wonted respect and affection for his brothers, he began to address them in abusive language, urging them to cross without delay. Thereupon, Judhisthira recalled his brother and cursed the country, which could vitiate even Bhima's nature, as unfit for Aryans.

3. There is no record, not even any tradition, of the Aryan's first struggle with the people of the land, the first sharp collision of Aryan civilization with aboriginal barbarism. This country appears to have been under the kings of Tripura in olden times. The inscriptions on the stone pillar (*lat*) at Allahabad would go to show that Samudra Gupta of the Gupta family realized tribute from the kings of Tripura. Hewen Thoang, the celebrated Chinese traveller, mentions Kamalankya as the seat of the Tripura kings in his travels. There is some reason to believe that formerly the kings of Tripura, and in consequence his subjects, were Buddhists. But when Buddhism was driven across the sea, the semi-aboriginal (Dravidian?) tribes inhabiting these parts became Hinduized, and were absorbed into the Hindu community. The high class Hindus who are now met with in these parts are settlers of a comparatively recent date. The Brahmans number 11,910 out of a total population of 1,009,693 souls.

4. According to a local tradition, the first settlement of higher classes of Hindus in the district took place when one Bisambhar Sur, a Kayastha, passed through the district on his way to the sacred shrine of Chandranath at Sitakund in Chittagong, and on his return settled in Noakhali. The date of the settlement has been given in Hunter's Statistical

Account (page 247) as 1720 A.D. But from the enquiries I made, and from an entry in an old manuscript in possession of a descendant of Bisambhar Sur, the date appears to be 10th Magh 610 B.S. (corresponding with 1203 A.D.), *i.e.*, just about the time Bakhtiar Khiliji conquered Gour. The date appears to be a probable one, as it is well known that at the time of the Muhammadan conquest several Hindu chieftains retired to places remote from the seats of Muhammadan kingdom. The tradition is that Raja Bisambhar lost his bearings in the sea, invoked his titular goddess Bárâhi, and discovered land, having been led thereto by a flight of *paddy* birds (বক). There is a place still called বক্‌দির । near Begamganj, and another called Bárâhinagar, where there is a temple of Bárâhi. The people of the district believe that the temple was established by Bisambhar Súr when he settled in Noakhali.

5. The fourth descendant from Bisambhar Súr, named Sriramkhan, is said to have established the village of Srirampur in *thana* Ramganj, and built there a palace, the remains of which are still to be seen. Some *Surs* still live in that village. Raja Lakhan Manikya, the eighth descendant of Bisambhar, appears to be a historical character. He is reported to be the author of two Sanskrit books "বিদ্যাতবিজয় ।" and "কৌতুকরত্নাকর ।," and to have brought high class Brahmans versed in the vedas into the district and settled them at Srirampur, Khilpara, Chowpali, Duttopara in Ramganj *thana*, and Babupur and Barahinagar in Begamganj *thana*. Lakhan Manikya was attacked by the Mughul troops, presumably under Faradkhan, the *Thanadar* of Bhulluah, about the year 1665, and was compelled to pay yearly tribute to the Governor of Bengal.

6. It has been ascertained by the census that nearly three-fourths of the population at the present date are Muhammadans. Nearly forty years after the conquest of Gour by Bakhtiar Khiliji, the first collision between the Muhammadan and the Hindu kingdoms in these parts took place. It is said that during the Muhammadan supremacy in Bengal, twelve "*anlas*" or fakirs came to these parts to convert the people to Muhammadanism. One of them, Bakhtiar Maisur, settled in Sandip and established an "*astana*" in the village of *mauza* Ruhini, which is still held in great veneration by the Muhammadans. In a paper read by the late Mr. H. Blochman, a legend has been quoted, ascribing the first conquest of Chittagong and the conversion of its inhabitants to Islam to Nusrat Shah during the years 1523-1533 A.D. There can be no doubt that the low class Hindus were bodily converted into Muhammadanism. They could never get rid of their low origin; they could not overstep the social barriers existing between them and the higher classes To them Islam declaring equality between man and man came as a veritable godsend. It was not to the sword chiefly that Muhammadanism owed its success among the low castes. It was not exactly from conscientious religious conviction that they embraced the creed of Mahomet. Of these low people whom Hinduism had barely admitted into its precincts, Islam, preaching the equality of man, quickly obtained a willing allegiance. It was the faith of the conquerors, and it offered to these teeming masses, who had sat for ages abject on the outermost pale of Hinduism, a free entrance into genteel society, and a more equal social organisation. Mr. Macpherson thus explains the great preponderance of Muhammadans:—"The Muhammadans can adapt themselves more readily than Hindus, whose religious observances stand in the way of their becoming squatters on desolate *chars* and islands. The district, as a whole, is of comparatively recent formation and settlement, and naturally Muhammadans and low-caste Hindus or semi-Hindus, who are more easily converted than Hindus of higher caste, were the first to settle in it. Also the newest parts of the district are the tracts where Muhammadans most predominate."

7. Sandip, which was a nest of Arracanese (Magh) and Portuguese pirates 200 years ago, contained no Portuguese and no Maghs in 1872 and 1881. In the last census, 35 Buddhists were found, but they were temporary settlers, being mostly day-labourers and boatmen. The overseer of the District Board and his servants were also returned as Buddhists. It would seem that all the Portuguese and Maghs were deported from Sandip in the middle of the seventeenth century by the Mughuls. The Feringhis in Sudharam *thana* and (other places) in Noakhali are believed to be the descendants of the Portuguese, who were compelled to leave Sandip, but there has been a considerable intermixture of blood since. There is a small Magh colony in Begamganj and another in Fenny. They appear to be old settlers, and their chief occupation is cultivation. Mr. Macpherson remarks:—"The Maghs and Portuguese were hand-in-hand as pirates, and all were cleared out. The only Buddhists in the islands are the District Board's sub-overseer and his servants; others censused were travellers."

8. Of the 32 "others" in *thana* Sudharam (all but one of them, males), twenty were "Bhils" found in a boat. Mr. Macpherson remarks:—"These men, about whom a special enquiry was made at the instance of the Census Superintendent, said they came from Arrah. The name "Bhil" must be a mistake. No doubt what they called themselves was "Bind," a caste pretty numerous in Shahabad, generally fishermen, but of known thieving propensities. Very likely they might have wandered so far on a thieving expedition, but nothing occurred in this district about the time to indicate the presence of a marauding band."

9. There are only 23 Brahmos found in the district. They have nearly all of them come from other districts for service or profession.

10 The subjoined table shows that, relatively speaking, the Hindus are most numerous in Chhagalnaia, above the average in Begamganj, Fenny, Ramganj, and Sandip, below the average in Lakhmipur, Hattia, and Bamni, and fewest in Sudharam, while the Muhammadans are relatively most numerous in Sudharam, above the average in Bamni, Hattia, and

Lakhmipur, below the average in Sandip, Ramganj, Fenny, and Begamganj, and fewest in Chhagalnaia :—

Thanas.	Percentage on total Population of—					
	Hindus.			Muhammadans.		
	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7
Sudharam ...	17·4	18·8	18·3	82·1	80·6	81·1
Begamganj ...	30 3	27·3	25·9	69·5	72·6	74·09
Ramganj ...	27·3	26·2	25·07	72·6	73·7	74·9
Lakhmipur ...	24·2	22·7	20·7	75·8	77·2	79·2
Bamni ...	22·0	21·9	20·2	78·0	78·05	79·7
Sandip ...	23·9	23·6	24·9	76·1	76·3	75·03
Hattia ...	22·4	21·7	20·6	77·6	78·2	79·2
Fenny ...	27·1	27·03	25·6	72·8	72·9	74·2
Chhagalnaia ...	37·1	35·9	34·3	62·9	63·9	65·6
Total ...	26·7	25·7	24·5	73·1	74·1	75·3

11. The remarkable feature observable from the statement is that in the *thanas* of Chhagalnaia, Begamganj, Ramganj, Fenny, and Sandip, the Hindus are relatively more numerous, while the reverse is the case in the *thanas* of Sudharam, Bamni, Hattia, and Lakhmipur. Leaving out of consideration for the present the case of Sandip and Hattia, which is rather peculiar, it is obvious that in the *thanas* near the sea or river coast, the Muhammadans are relatively more numerous, while the Hindus are comparatively larger in number in the inland *thanas*.

12. Two circumstances appear to have brought about this state of things—Chhagalnaia and Parasuram a police outpost have from time immemorial belonged to the Hindu Raj at Agartala. It is therefore only natural to suppose that Hindus should have more largely made their homes there than in other parts of the district, which were either under Muhammadan rule or anarchy. The Muhammadans are, as a rule, more adventurous than the Hindus, whose instincts are in opposition to migration to distant places. It is for this reason that later alluvial formations are more largely resorted to by Mussalmans than by Hindus, whose religious and social considerations stand in the way of such isolated occupation. This remark about Hindus, however, does not hold good in case of Namasudras and Halia Das, who are perhaps more industrious and persevering, if somewhat less intelligent, than their Muhammadan fellow-cultivators. Bamni, Sudharam, Hattia, and Lakhmipur abound in *chars* of recent formation, and this accounts for the larger comparative preponderance of Muhammadans over Hindus in these *thanas*. Sandip, however, is an exception. The increase in Hindu population there is due to the fact that many Halia Das families of Bamni have of late years migrated to Sandip, owing to the heavy diluvion that has been going on on the Bamni coast since the last few years. Mr. Macpherson remarks:—"The relative increase of Hindus in Sandip is due to the washing away of a great part of Bamni, where there were many low-caste Hindus, and these naturally moved to the nearest available lands in Badu and Lakhmi (which are included in Sandip *thana*)."

If we compare the percentages of total population on Hindus and Muhammadans, given in the margin, it will be seen that the percentages on Muhammadans have steadily increased, and that those on Hindus have as steadily decreased. This may be due to the following circumstances:—

Percentage on Hindu.			Percentage on Muhammadan.		
1872	1881.	1891.	1872.	1881.	1891.
26·7	25·7	24·5	73·1	74·1	75·3

(1) There is no widow-marriage, properly so called, among the Hindus; among some low-caste Hindus remarriage of widows is permitted, but it is looked down upon. This custom, however, is fast disappearing from among the low castes, among whom is observable a rapid sliding into pure Hindu customs, and a continuous attempt at social assimilation with the higher Hindu castes.

(2) The Hindus are so very few, and they are so reluctant to marry into unknown families, though of the same caste, that their marriage has become an extremely difficult and costly affair. For instance, the Jugis, Napits, Dhobis, and Halia Dases are divided into two classes according to their habitation, viz:—Bhulluah (mainland) and Sandip. The Bhulluah Jugis, &c., will not marry into the families of Sandip Jugis, &c.: each class is endogamous in

itself. Not a few of these castes, therefore, remain totally unmarried, while those who marry are compelled, by the above circumstances, to marry late in life.

(3) There are more middle-class men who avoid manual labour among Hindus than among Mussulmans. These men are gradually losing all means of subsistence, especially the Brahmans and Hindus of higher castes, and are therefore gradually going to the wall.

Head II.—Movement of the Population.

13. It is almost impossible to report anything under this head without having the tabulated figures of emigration into other districts to go upon. All that can be said now is that the percentage of males born in the district is 97·8, the same as in 1881, but that the percentage of females is slightly greater, being 98·4, and a little less than in 1881, when it was 98·6.

14. The indigenous female population is greater than the male. Two causes seem to have led to this result. There is a considerable number of people in Noakhali who came from other districts for purposes of trade, service, &c. These people do not, as a rule, bring the females of their family with them, and they thus add to the number of male immigrants into this district, without a corresponding increase in the number of female immigrants. Another reason is, that many of the male residents of this district go to other places, such as Chittagong and Calcutta, for service as boatmen, &c. These men leave their females behind, and thus decrease the percentage of the indigenous male population, without a corresponding decrease in the female population.

15. Ramganj shows an exception to the rule, viz., that the indigenous female population is greater than the male. Ramganj is a border *thana*, and a great many people marry females who have been born in the Tippera district. The number of these females may have an effect on the percentage of the indigenous female population.

16. The indigenous male population is greatest in *thanas*—

(1)	Begamganj	99·1
(2)	Bamni	98·9
(3)	Sandip	98·5
(4)	Fenny	98·4
(5)	Ramganj	98·1

and is less than the indigenous female population in all these *thanas* except Ramganj. These *thanas* do not contain any trading centres of sufficient importance, and it is in trading centres that a considerable number of male sojourners is always to be found.

17. In the following *thanas* the percentages of indigenous male and female population are as follows:—

Thana.	Percentage of male population.	Percentage of female population.
1	2	3
Chhagalnaia... ...	97·9	98·4
Sudharam	97·0	98·9
Lakhmipur	95·9	98·0
Hattia	95·5	96·0

In Chhagalnaia there are some trading places, but not many. The difference between the percentages of male and female indigenous population there is insignificant.

In Sudharam two causes have combined in equal force to cause a decline in the male percentage, and a comparatively larger difference between the two percentages. There are in this *thana* some considerable trading *entrepôts* which attract people from other districts, and there is a large body of sojourners, belonging to the other district within the municipality, who have come there for service or profession, besides trading purposes.

In Lakhmipur there are three very important trading centres, viz., Raipur, Bhabaniganj, and Lakhmipur. Besides the people engaged on trade on land, there is always a considerable boat population in these marts.

In Hattia both the male and female indigenous population is least, and is in marked contrast with Sandip. Mr. Macpherson remarks:—"Hattia suffered from the cyclone worse than did Sandip, and females perished in greater numbers than males, as the men thought mainly of saving themselves. Hattia is cultivated to a considerable extent by bodies of temporary immigrants. This is not the case with Sandip. The Hattia people had also to get their wives from outside this district to a greater extent than the Sandip men."

[EAD III.—VARYING DENSITY OF THE POPULATION.

18. The following statement shows the percentage of increase or decrease of population in several *thanas* :—

THANA.	OF 1881 AS COMPARED WITH 1872.			OF 1891 AS COMPARED WITH 1872.			OF 1891 AS COMPARED WITH 1881.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7	8	9	10
Sudharam	5·04	5·00	5·02	22·20	27·30	24·74	16·42	21·24	18·87
Ramganj	27·03	27·50	27·25	54·37	59·00	56·59	21·29	24·71	23·06
Lakhmipur	8·09	7·71	7·91	32·92	33·71	33·30	22·97	24·14	23·53
Begamganj	—15·87	—15·20	—15·54	4·34	5·22	4·11	24·04	24·06	24·05
Bamni	23·32	22·33	22·81	44·54	44·86	44·38	17·20	13·73	17·83
Hattia	—21·43	—30·06	—25·58	—5·01	—12·63	—8·68	20·89	24·91	22·71
Sandip	—15·32	—18·07	—16·72	18·96	13·32	16·08	40·47	38·31	39·38
Fenny	2·54	3·50	3·03	24·25	25·83	25·50	21·17	21·57	21·37
Chhagalnaia	—8·72	—·68	—4·73	4·47	12·29	8·35	14·45	13·60	13·78
Total ...	...	...	—1·82	...	...	20·15	...	...	23·02

The population of the district has increased 22·39 per cent. in ten years. Mr. Macpherson remarks:—"Every part of the district shares in the increase. The recovery from the effects of the cyclone of 1876 is the principal cause of the increase in the islands of Sandip and Hattia and in the littoral parts of Fenny and Bamni. But it is extraordinary that in Ramganj and Begamganj, which were far removed from its influence, the population has increased by 23·06 and 24·05 respectively, and that too, although there was already in 1881 a density of 690 and 586 to the square mile in each of these *thanas* respectively. The cause must be sought in the extraordinary fertility of the soil, and the immunity of the district from scarcity caused by the vicissitudes of season. * * * Generally speaking, the increase of population on the tracts unaffected by the cyclone of 1876 may be attributed to the prevalence of early marriage throughout the Muhammadan and Hindu community combined, of course, with the capability of the soil to support the increase. In spite of the density of the population, the peasantry appear to be in a most prosperous condition, which is largely due to the income they derive from the dense groves of betel-nuts and cocoanuts surrounding their homesteads. The island of Hattia has not yet recovered from the effects of the cyclone of 1876, and its population is still less than it was in 1872. The density is less here than in any other part of the district, being only 267 to the square mile, but a great part of the *char* land is cultivated by temporary immigrants chiefly from Backergunge, who do not bring their families with them. In Sandip the population is 14,000 more than it was in 1872, so that it has fully recovered from the effects of the cyclone, which left it in 1881 with a population of 14,549 less than at the earliest census. In Chhagalnaia a number of the male inhabitants were away at the time of the census, working in the forests of Hill Tippera, and nevertheless the density of the population there reaches the extraordinary figure for a rural tract in Bengal Proper of 947·6 to the square mile."

19. The density of population is calculated by dividing the total population by the area. In all the censuses the density in Chhagalnaia stands highest. It is to be feared that the area of Chhagalnaia has not been correctly ascertained. This supposition does not seem improbable when we take into consideration the fact that a large portion of it is hilly.

20. Mr. Macpherson notes—"I do not think the population of the district has been affected to any appreciable extent by any of the physical or economic causes mentioned under head III of Government circular."

21. As regards alteration of area of the district since 1881, Mr. Macpherson remarks:—"There has been little change in the areas of the district or *thanas* since last census. Four villages, with an area of about four square miles and a supposed population of 4,269, have been transferred from Chittagong to the Fenny *thana*.

"*Char* Falcon with an area of about ten square miles has been transferred from Backergunge to Hattia, but it contained no resident population at the previous census, and the island of Hattia is so liable to alluvion and diluvion that no change of area is considered necessary in this case."

22. In the year 1874, 78 villages were transferred from the jurisdiction of the district of Tippera to this district, and 22 from this district to that of Tippera. The population of these villages ascertained in the censuses of 1872 and 1881 is not available here.

The Fenny subdivision was established in 1876, and *thana* Mirsarai (in the Chittagong district) was included in it. In 1878, however, the *thana* was retransferred to the Chittagong district.

23. In 1872 three villages, viz. (1) Musapur in Sandip, (2) *char* Manasha in Lakhmipur, and (3) Nalchira in Hattia were found to contain more than 10,000 inhabitants. Since 1872 there has been much diluvion in these estates. *Char* Manasa has been split up into two as also Nalchira.

During the present census the population of these villages was returned as follows:—

(1)	Musapur	8,218
(2)	(*a*) *Char* Manasa	3,139
	(*b*) Dakin *Char* Manasa ...	3,986
(3)	(*a*) Nalchira Chowdhrir Katta ...	4,998
	(*b*) Ditto Saheber Katta ...	3,810

Head IV.—Religion.

24. A great deal of trouble was taken at the actual enumeration to record "Sects" in the schedules, but no provision was made for abstracting that information afterwards. My remarks, therefore, on this branch of the subject will be mostly based upon general enquiries without reference to the census figures.

25. We have, however, figures as regards Christian sects, and they show that almost all the Christians are now Roman Catholics, though there appears to have been ten years ago a considerable Protestant and Baptist community. From the information given to me by an old Christian inhabitant of the place, it seems that during the census of 1881 the sects were not correctly put down.

26. As regards Muhammadans, out of a population of 760,597, 757,665 have returned themselves as Sheiks. They are to a man *Ferajis*, or observers of the strict commandments of the *Koran*. There is every reason to believe that some 60 years ago they were as much immersed in superstition as the semi-Hinduized tribes from which they sprang. They repeated, it is true, the formulæ of the *Namaj*, even while participating in all the rites of Hinduism.

The worship of one God was obscured by that of the *Imams* or successors to Muhammad, and of countless saints or *pirs*, whose dicta were regarded with a reverence due to the revealed *Koran* alone. In the beginning of the present century a Muhammadan revival swept over Eastern Bengal. All respect for holy men or *pirs* was interdicted, and everything was sacrificed to the paramount duty of performing religious observances on a scale compared to which those of the Pharisees were laxity itself. An immense impetus to the movement has been given by the facilities offered by the railway and steamer system for a pilgrimage to Mecca. There is not a single Muhammadan village which does not contain a *Haji*.

27. *Hindus.*—As a rule, the Brahmans and other high-class Hindus are worshippers of Sakti, while the lower classes are Baishnabs or followers of Chaitanya. The latter, however, still retain some of what appears to be aboriginal objects of worship, and have accepted others of their Muhammadan and Magh neighbours. For instance, while the Muhammadan *Ferajis* do not now recognize any saint or *pir*, the low-class Hindus worship Muhammadan saints, the number of whom is said to be three *lakhs*. The worship of *Sitala* (the goddess of small-pox) and *Nag* (serpent) is very much prevalent among them, while vultures are worshipped as messengers of a goddess called Magesvari, borrowed from the Maghs.

The number of Barna Brahmans seems to be on the increase. These Barna Brahmans were invariably pure Brahmans, having fallen from the high state by some *liaison* with low-caste women, or by marrying into inferior grades, and so forth. Often a large fee is sufficient to tempt a pure Brahman to officiate as priest to the low-class Hindus, and the high social position given to them by the caste for which they officiate is often a great inducement. To them comes great profit as well as repute by the addition to the crowd to whom their religious ministry has become indispensable. These Barna Brahmans are the most active missionaries of popular Hinduism, and to them is owing, in a great measure, the gradual Hinduization of the semi-aboriginal and casteless tribes throughout Bengal.

28. The Brahmo Somaj does not seem to flourish in Noakhali. Only 23 persons have been returned as Brahmos, but it is believed that not more than four of them are natives of this district.

29. The Christian population is almost stationary, being 557, 588, and 641 souls in the years 1872, 1881, and 1891 respectively. The figures for 1891 show that almost all the Christians in the district are Roman Catholics, though 10 years ago there appears to have been a considerable Protestant and Baptist community. It is probable that all these persons who were returned as Protestants in 1881 have become Roman Catholics in 1891. They have a chapel and an Italian priest, and are as black as low-caste Bengalis. Many of them hunt hogs, and nearly all cultivate land.

Head V.—Infirmities.

30. In regard to this, no safe conclusions can be drawn from the compiled figures supplied. No information can be given tending to connect leprosy with the excessive use of particular kinds of food, or with particular modes of life.

Head VI.—Education.

31. The following table summarizes the number of schools and scholars in 1872, 1881, and 1891, as published in the report of the Director of Public Instruction :—

Years.	Number of schools.	Number of Scholars.		Total.
		Male.	Female.	
1	2	3	4	5
1872	625	5,522	95	5,617
1881	709	16,175	306	16,481
1891	1,412	29,244	3,342	32,586

In 1891 the total number of schools, including private institutions, is 2,341, and the number of scholars 47,451; but as the figures for 1872 and 1881 are of public institutions, the number of only public institutions in 1891 has also been shown. There are no female scholars in the private institutions.

32. Calculating at 15 per cent., as usual, of the total male population, the total number of boys of a school-going age would stand at about 63,900, 62,595, and 76,309 in 1872, 1881, and 1891 respectively; that is to say, about 8·6, 26, 40 per cent. of the boys of a school-going age were actually at school in 1872, 1881, and 1891 respectively. The increase is remarkable. In the report of the Director of Public Instruction for the year 1871-72, it is not stated how many of the scholars were Muhammadans and how many Hindus. It only says that the district being a good rice-producing land, Muhammadans were not generally forward for high education, and that they were to be found in moderate numbers in middle or primary schools. In any case, however, it may be fairly presumed that Muhammadan pupils at the best were not above half the number. From the figures of Muhammadan pupils in 1881 and 1891 it would appear that, while in 1872 the proportion of Muhammadan to Hindu pupils was about equal, it was double in 1881, and more than treble in 1891, a proportion quite in keeping with the present proportion of Muhammadan to Hindu population of the district.

33. The schools are reported as being most numerous in *thanas* Sudharam, Begamganj, Lakhmipur, and Ramganj, and less so in Fenny and Chhagalnaia; and fewer in Bamni and the islands. The following statement shows the educational statistics as ascertained in the censuses of 1881 and 1891:—

	Sex.	Learning.		Literate.		Illiterate.	
		1881.	1891.	1881.	1891.	1881.	1891.
	1	2	3	4	5	6	7
Hindu	Male	7,406	8,364	15,523	21,937	84,794	95,823
	Female	62	224	112	437	103,559	121,361
	Total ...	7,468	8,588	15,635	22,374	188,353	217,184
Muhammadan	Male	16,517	13,567	17,219	26,137	273,415	342,372
	Female	152	432	69	323	301,190	377,766
	Total ...	16,669	13,999	17,288	26,460	574,605	720,138
	Grand Total for the entire population ...	24,211	22,606	32,988	48,933	763,573	938,154

34. The percentage of persons who are learning and literate on the total population is as follows:—

	Sex.	1881.	1891.
	1	2	3
Hindus ...	Male ...	21·2	24·1
	Female ...	·18	·5
Muhammadans	Male ...	10·9	10·3
	Female ...	·08	·19
Christians ...	Male ...	22·5	24·7
	Female ...	3·8	3·9

35. It will be observed that there is an increase under the heads "literate" and "illiterate," which is commensurate with the growth of the general population and calls for no special remark, but that there should be any decrease at all in the number of those that are "learning," when it is notorious that schools are rapidly increasing every year, is striking. The published reports of the Education Department do not show such to have been the case. In these 32,586 have been shown as learning in 1,412 public schools of different classes in 1891, exclusive of 14,865 reading in 929 *koran* schools, and 16,481 in 709 schools in 1881, thus showing an increase of 16,105 rather than a decrease of about the same number as shown by the census returns. The reason of such a wide divergence between the two returns seems to be this—that while all children whose names are borne on the rolls of the schools whether able to read and write, or not, are shown in the returns of the Education Department, while, under rule (12c) of the instructions to enumerators, those only have been included in the census returns who had learnt to read and write, and not those who are mere beginners.

Under the circumstances, both the returns might be accepted as approximately correct in their own way.

36. From the percentages given in paragraph 34, it is clear that while education has expanded *pari passû* with the growth of population, Muhammadans are still backward as compared with Hindus.

37. The figures given above undoubtedly show great progress among the general mass of the people, but how far that educational progress has been of any real benefit to them is a matter about which there is a vast difference of opinion. At the present day, the cultivator, the weaver, the trader, the artisan, the washerman, the barber, one and all are fired with a desire to train their boys for employment, especially under Government, and thus escape from the paternal plough or workshop. The phenomenon is, perhaps, the result of a huge popular delusion, and not the effect of a genuine thirst for useful knowledge. The Deputy Inspector of Schools in this district writes :—"My own idea about the matter is, that an increased education of the kind, such as it has so far been, has only tended to make the men less inclined to take to, or improve, their own natural callings, and indeed less fit for business, trade, agriculture, and industry of any kind, and that, therefore, with the increased expansion of education under the primary scheme, want and destitution also has increased to a considerable extent." Babu Nobin Chandra Sen, the Subdivisional Officer of Fenny, whose opinion is of great weight, remarks :—"The Government patronage of indigenous schools has only served to raise high expectation never to be fulfilled in the lower orders of people, and the result has been that children of all such classes, down to the sweepers and fishermen, are put to these schools, being weaned away from their own industry and calling. How disastrous this will prove to the people a few years hence, it is not even now difficult to foresee."

Head VII.—Language.

38. The language spoken is Bengali. Table XVIII no doubt shows a few small numbers varying from 5 to 36 as speaking English, Persian, Arabic, and other foreign languages, and 371 persons as speaking Urdu or Hindi, but I think that none of these are true residents of the district, and that they have been shown in the return of this district only for reason of their stay here for business or any other purpose when the enumeration for the census had taken place. In fact, Bengali is the language written and spoken throughout the district. It differs a little no doubt from the Bengali of other districts in the pronunciation of certain aspirates, and a little in the intonation and emphasis: otherwise it is much the same Bengali as is spoken everywhere in Bengal Proper.

Head VIII.—Castes.

39. The principal Hindu castes in this district may be conveniently divided into three classes—(1) superior castes, (2) intermediate castes, and (3) low-castes, thus :—

Superior castes.	1872.	1881.	1891.
1	2	3	4
1. Brahman	7,652	10,963	11,910
2. Baidyas	833	...	1,204
3. Kayasthas	20,878	37,565	45,251

Intermediate Sudra castes.	1872.	1881.	1891.
1	2	3	4
1. Barui	3,485	2,718	3,086
2. Chhutar	2,768	...	5,016
3. Kamar	1,350	2,119	1,853
4. Kumhar	3,518	4,640	4,900
5. Napit	10,528	12,671	14,866
6. Sudra Kayastha ...	4,292	2,212	...
7. Teli	2,954	4,489	4,305
8. Tanti	1,273	1,325	578

Low or semi-Hinduized tribes.	1872.	1881.	1891.
1	2	3	4
1. Jugi	33,038	37,879	45,001
2. Jaliya	9,823	8,602	11,066
3. Kaibartta and Halia Das ...	20,263	16,151	23,039
4. Nama-sudra	12,947	18,644	23,540
5. Dhobi	13,243	15,150	17,520

40. The superior castes, especially the Brahmans, are pure Aryans. The social organization of the Hindus requires a large number of retainers for social and ceremonious purposes, such as menial servants, barbers, &c. The latter are Sudra castes, and are probably the result of amalgamation with pure Aryans, when they settled down peacefully on the soil with non-Aryans (Dravidians?). These Sudras have become in time completely Hinduized in religious and social usages. Brahmans are employed by these castes for religious and ceremonial purposes, but they are not received on equal terms by the high-class Brahmans.

41. There seems to be little doubt that the low castes enumerated in class III were at one time aborigines (Dravidians?). There are three distinct stages through which the aboriginal tribes seem to pass before they are absorbed into the religious and social federation of the Hindus, before, in fact, they rise to the dignity of distinct Hindu castes. The first stage consists in the gradual change in their modes of life in order to suit the improved condition of society of the composite population among which they settle down, and in the adoption of some of the respectable manners and customs of the high-bred Hindus. They pass into the second stage when they are able to secure a Brahman priest to officiate at their domestic ceremonies, still retaining, however, some of the primitive customs, such as remarriage of widows and the like. The process of evolution is complete when they not only entertain a Brahman priest to minister to them, but also conform to all or nearly all the social rules and the laws of custom as well as of conduct of the pure Hindus. All the low-castes mentioned under class III have arrived at the second stage, while a few of them have passed into the third.

42. There are instances in which some castes of the second group have raised themselves (as will be shown later on) to membership of one of the castes in the first group, but there seems to be a sharp line of demarcation between the castes of the third group and the comparatively pure castes of Navasakhas, who are just above them in point of social status. To use a geological phrase, there seems to be a "fault" between these strata of castes. No instance has been observed of a caste of the third group struggling to be promoted to the caste of pure Hindus and to be ministered by high-class Brahmans. These castes seem to be quite contented with their Barno Brahmans, who satisfy all their needs, social and religious, and who exact smaller fees than the high-class Brahman priests.

43. Before entering into the question of distribution of chief castes in the district, I may premise that there are two well-marked endogamous divisions of all the castes enumerated above, in accordance as they live on the island of Sandip or in the mainland (Bhulua). Not only do the superior and intermediate castes of the mainland not intermarry with the families of the same castes in the island, but even the low castes follow the same rule. There is a tradition current in Sandip that one Baidya Nath Guho, Kayastha of Jessore, came to Sandip in the seventeenth century, and became its king, or rather, *zamindar*. He brought some high-class Hindus with him. Raja Baidya Nath appears to have been dispossessed of the island by a pirate of note, named Raja Dilal. It is related of him (to quote from Hunter's Statistical Accounts, page 240) "that he used to pay great attention to the intermarriage of his subjects with a view to producing a high physical type. He considered that the Hindu unbroken descent within the same individual caste was as deleterious to the race as intermarrying with the same family, and it is said to be from the measures he adopted that the castes in Sandip have become confused and mixed. Those persons who still remained Hindus were considered degraded, and no intermarriage is permitted between their descendants, and the members of the same castes in the mainland.

44. There is one other preliminary remark that may be made. There is no "Ballalism" prevailing among the indigenous Hindu castes in this district, either because it is so far from Nabadwip and Bikrampur, the seats of the Sen Rajas, or because a large part of the district was at the bottom of the sea at the time.

45. The Brahmans are for the most part descendants of immigrants from western districts, brought here either by the Maharaja of Tippera, or by Raja Lakhan Manikya of the Sura family with offers of *brahmottar* grants—a system which has played so important a part in the development of castes, and in promoting the spread of Hinduism throughout Bengal. I have already mentioned the principal seats of those Brahmans.

46. The Baidyas of Noakhali are considered superior to the Kayasthas in point of social status. They, however, cannot intermarry with the Baidyas west of the Meghna. The result has been that, failing women of their own caste, they, owing to their small number,

are compelled to get wives from the Kayasthas. They seldom give their own daughters to these castes in return. A Kayastha who can give his daughters in marriage to a Baidya considers himself superior to his caste-fellows who have not done so.

47. A very large number of Hindus has been censused as Kayasthas. A vast majority of them do not belong to, or are accepted as, high-bred Kayasthas. It will be observed that in 1872 and 1881, 4,292 and 2,212 persons were returned as Sudras, but not a single person at the present census, the reason being that the Sudras have, wholesale, returned themselves as Kayasthas. In Noakhali, Sudra is a caste-name, and is known as *Ghulam* Kayastha, Sikdar, and Bhandari. Here a Sudra, when he becomes wealthy, can by judicious marriage with pure Kayasthas, raise himself to membership of the lower classes of the latter. He drops the title of Sudra, and after a generation or two becomes absorbed into the rank of recognized Kayasthas. A parallel instance is to be found only in Orissa, where wealthy members of *Chasás Od* can raise themselves to membership of the lower classes of Karans, and assume the respectable title of *Mahantis*. The fact that certain Sudras have been accepted as pure Kayasthas, has led all the Sudras to return themselves during the census as Kayasthas. The origin of these Sudras is obscure (*see* Risley's "Tribes and Castes of Bengal," volume II, page 271).

48. As regards the other intermediate Sudra castes, excepting Barui, nothing new or interesting can be said. Barui does not appear to be a caste-name in this district. Some of the Sudras have taken to grow *pán* or betel-leaves, and being thus united by occupation as well as ancestry, have clustered together, and have developed peculiar regulative caste arrangements within themselves.

49. As regards the low castes, it will be observed that they have all multiplied within the last twenty years. Among them the *jugis* were at one time a flourishing race. When the East India Company first opened factories in this district, the manufacture of *bafta* cloth was not good, but it was subsequently very highly developed. In a letter written by the Chittagong Council, under date 16th February 1761, to Hon'ble Mr. H. Vansittart, Governor of Bengal, the condition of the cloth manufacture is thus described (*See* Cotton's Revenue History of Chittagong, page 161):—"The manufacture of this country is at present very indifferent, all piece-goods being of a thick woolly quality, no way durable, and short in length and breadth. This may be improved by making the combs of the looms closer, spinning the thread harder and more even, and striking them fuller. We shall get some musters made with these inprovements and forward them to you." The principal cloth *aurungs* of the East India Company in this district were at Luckipur, Colinda, Jugudia, and Charpata, and it is in these places that *jugis* are to be found in large numbers. The head of their race is the family of Dalalbazar near Lakhipur. Braja Bullub Ray, a *jugi* of this family, was *dálál* or broker, his brother being *jachandar*, or appraiser, of the English factory. The son of Braja Bullub developed the trade in *bafta* cloth to so great an extent that the Company in 1765 bestowed on him the title and rank of Raja, presenting him at the same time with a *lakhiraj* or rent-free estate, which is still held by one of his descendants. Owing to the import of Manchester piece-goods, the *jugis* find it difficult to earn a livelihood by weaving. They have taken to other occupations, but they still do not hold a plough or wield a mattock, although they do not consider themselves degraded by reaping the ripe paddy as day-labourers. Those *jugis* who have got lands have them ploughed by hired labour. The *jugis* have raised themselves to high position by education. The present members of the Dalalbazar family are well educated, while a *jugi* has recently become a pleader in the Judge's Court. The *jugis* are divided into two classes, viz., Sandip *jugis* and Bhulua *jugis*, and each class is endogamous in itself.

50. The *Jalias* are divided into (1) Chatgaon Jaliya, (2) Bhulua Jaliya, Jhalo Jaliya, and Kaibartta Jaliya. They are all fishermen. Remarriage of widows in the *sángá* form obtains among *Chatgaon* Jaliyas, but has been abandoned by the other sections.

51. *Kaibartta and Halia Das.*—These two castes have been entered as one in the census, but they would probably resent if they are told that they are of the same race. There cannot, however, be much doubt that at one time they were of the same caste, and their occupation was catching of fish. But some members took to cultivation, and according to universal rule among the Hindus, their children followed the occupations of their parents, and in course of generation there resulted clusters of relatives engaged in the same occupation, and these clusters developed caste rules among themselves and became endogamous. The occupation of cultivation is always held respectable by the low castes and Halia Dases, who are the cultivating section of the Kaibartta caste, and are now a rising race. One of them has just joined the district bar.

52. The Chandals of Noakhali invariably call themselves Nama Sudras. They are divided into four classes, viz., (1) *Báchhari*, who are cultivators, and also deal in *hoglá* leaves and mats; (2) *Saralyá*, who are fishermen and carry palanquins; (3) *Amarabadia*, who are fishermen, but do not carry palanquins; (4) *Sundwip*, who live in Sandip and grow betel-leaves. Each of these classes is endogamous in itself.

The cultivating section of the Chandals is a rising class. They are perhaps more industrious, persevering, and economical, but somewhat less intelligent than their Muhammadan fellow-cultivators, rather obstinate and of an excitable temper.

53. As regards Sandwip Chandals, the following remarks of Dr. Wise on Chandals generally are applicable with peculiar force:—"During the anarchy that accompanied the downfall of Mughul power, the rivers of Bengal swarmed with river *thugs* or *dacoits*, who made travelling unsafe and inland trade impossible. The Chandals furnished the majority of these

miscreants, but since their dispersion, the Chandal has become a peaceful and exemplary subject of the English Government."

54. As regards the Muhammadans, nearly all of them belong to the new Puritanic movement. The vast majority of them are connected with land as cultivators. Some wealthy members among them have acquired *taluqs*, and carry on trade in betelnuts, hides, and paddy, &c. There are a few palanquin bearers among the Muhammadans, and they are akin to the Hindu caste of *Kahar*. In this district, the Muhammadans, unlike those in Mymensingh, Pabna, Faridpur, and Backergunge, have no scruples to wield a mattock and do earthwork, and perform other menial services.

Head IX.—Occupations.

55. The Hindu commonwealth even in these backward places, the latest acquisitions from the sea, was so admirably constituted that a separate caste was organized to meet each of its complex religious and social and industrial wants. The structure of the Hindu social system was consolidated by the transmission of positions and functions through successive generations. The caste-system facilitated adoptions of a craft by the children of those engaged in it, and hindered adoption of it by others. This was the "principle of fixity," as Herbert Spencer calls it, in the Hindu social organization. Thus there were at the head the Brahmans to minister to its spiritual wants, the Badyas to minister to its medicinal wants, the Kaisthas for clerical and other professional works, and the Sudras, and the castes below them, each following an occupation of its own. There were thus separate castes for weaving cloths, making pots, pressing oil, growing betel, catching fish, and carrying palki. Each caste enjoyed a monopoly of its calling, and amply made a living out of it. So rigorously was this monopoly guarded that an individual of one caste following the calling of, or having even a *liaison* with, another caste, was straightway outcasted. Great leveller as Islamism was of all distinction between man and man, even it failed to demolish this system of occupation by caste. The myriads that it converted, with few exceptions to be noticed below, either gave up or were deprived of their original occupation, and merged themselves into the vast sea of tillers of the soil or labourers. But what Muhammadanism failed to achieve, has now been compassed by the all-powerful machinery. The machine-made foreign goods have nearly killed all the old indigenous hand-made industries of the country. Accordingly plough and pen are fast becoming the two symbols of occupation for all castes, Hindu or Muhammadan. Out of a total population of 1,009,693 souls of this district, fully 685,682 have been shown to be agriculturists. If to these are added—

Betel-leaf sellers	12,285
General labourers	84,542
Grain dealers	12,323
Boatmen	6,496
Rice pounders	1,695

who are all connected more or less with agriculture, and agricultural produce and labour, then the number of agriculturists will be represented by the overwhelming figure of over 8 lakhs in a population of 10 lakhs. The bulk of the remainder is also made up of—

Public servants	11,774	in class A.
Personal servants	31,783	in class C.
Palki-bearers	2,541	and
Postal servants	1,289	in class E, and
Professionals	23,997	in class F.
Mendicants	19,753	in class G.

Indeed, if the figures in class D are closely looked into, it will be found that about a lakh of people are left to represent the petty trades and industries of the district. It is doubtful even if this figure is correct, for some of the figures present amusing and amazing diversity with those of the neighbouring districts of Chittagong and Tippera. Evidently the enumerators had interpreted the instructions given to them according to their own lights.

56. Nevertheless the figures, as they are, prove to demonstration, what is indeed a glaring fact, that unable to make a living in their own occupations, people of all castes and creeds are betaking to the soil and the service as the only means of livelihood. But as the areas of both are limited, and incapable of any further expansion, the increase of population by leaps and bounds on the one hand, and the increasing extinction of local industries of all sorts on the other, are raising problems which it is not possible to contemplate without feelings of grave apprehension for the future. They have nearly destroyed all distinctions of caste occupations. Men of one caste are now following the occupation of another under the irresistible pressure of self-preservation.

57. With these preliminary remarks I proceed to discuss the occupations in detail:—

Class A. Government.—The figures in this class scarcely need any comment. Out of a total of 11,774, messengers and constables contribute 1,893 and watchmen 8,841. There is a sprinkling of high-caste Hindus in the former, but the latter consist almost wholly of Mussalmans, with a handful of low-class Hindus.

58. *Class B. Pasture and Agriculture.*—The *zamindars*, and land occupants and tenants not cultivating, consist chiefly of higher classes of Hindus and Mussalmans, who consider

manual labour beneath their dignity, while land occupants and tenants cultivating belong wholly to the lower orders of Hindus and Mussalmans. Even men of the lowest order of Hindus, such as fishermen and sweepers, are to be found now among these classes of agriculturists. In this district nearly $\frac{7}{10}$th of the agriculturists of all descriptions in class B may be taken to be Mussalmans, and the rest Hindus of all castes.

59. It appears there is some mistake in the figure for fruit-growers. While there are only 97 souls in Chittagong and 563 in Tippera, it is not likely that Noakhali should have so many fruit-growers as 6,165. I believe fruit-growing as an occupation is unknown in this district. I also doubt if there are 118 market gardeners in Noakhali. But in this respect Chittagong beats Noakhali hollow with its figure of 1,237.

60. *Class C. Personal Service.*—Not a few of the barbers and washermen are agriculturists in addition to their caste-occupation. They are as yet all Hindus.

61. *Class D. Preparation and supply of material substances.*—The butter sellers ought to have been classed with ghee preparers and sellers. The trade is still confined to Hindu *Goalas*. The figures for Noakhali and Tippera appear doubtful under the former head. Other principal occupations in this class, viz., those of fishermen, grocers, and condiment dealers, betel-leaf sellers, and cotton weavers, blacksmiths, potters, carpenters, mat-makers, are also almost entirely in the hands of the Hindus. Gold and silver dealers, who ought to have been classed with goldsmiths, are also mostly Hindus, though this is perhaps the only occupation of the Hindus which Mussalmans in places have adopted. They were probably converts from this class originally. The above form the bulk of the occupations of this class in this district, and represent 79,620 in a total population of 125,699 under this head. In the remaining occupations, Hindus and Muhammadans take part according to the ratio of their numbers.

62. *Class E. Commerce, &c.*—It is startling that while Chittagong shows only 243 money-lenders, Noakhali should show no less than 4,069! Again, while Noakhali appears to have almost an equal number of merchants with Chittagong, a place noted for its trade and commerce, it shows only 1,158 unspecified shop-keepers against 9,893 of Chittagong. Though Muhammadans here and there, overriding their religious scruples against interest, have taken to money-lending, still these occupations are largely in the hands of the Hindus: the Shaha class still rigidly adhering to trade as a calling. Besides these, the other noticeable occupation in this class is that of boatmen, a majority of whom are Mussalmans, and the rest Hindus of the Chandal caste.

63. *Class F. Professions.*—Muhammadan Mollas and Khondkars appear to have been classed with Brahmans of all classes, pure and *Barna*, as priests in this class. Most of these, I believe, own land more or less, for with the rise of prices all round, and the struggle for existence getting keener and keener every day, the priest-craft is rapidly falling into discount. Not one-tenth, it is said, of the ceremonies, religious and social, which prevailed here only 30 years ago, is to be seen now. Brahmans are already betaking to callings which their ancestors would outcaste them for. Indeed, so hard has become their struggle for existence, that the chances are that they will, like their brethren in Bihar and Orissa, gradually degenerate into the tillers of the soil. As for the Mussalman priesthood, it does not form a caste. Any Mussalman is free to enter it if only he is qualified for it.

64. The priests, teachers, clerks, lawyers, and practitioners without diploma, which mean, I believe, the village physicians and midwives, constitute the bulk of occupations under this class. The medicine is no longer the special occupation of the Badya caste. Indeed very few of them now follow it. It is now followed by men of all orders, mostly Hindus as yet, from the Brahmans down to the Chandals, who have nothing else to do. They are mostly illiterate and have no pretension to any kind of knowledge, medical or otherwise. One peculiar feature of this district is that Mussalman males of a certain caste perform a certain office even in Hindu families, which is done by the midwives in other districts. They therefore call themselves *Dai*. The census shows only 20 males of this caste, which appears to me to be far below the mark. As the Mussalmans hold this caste very low, probably a large number of them have got themselves entered under some other denominations.

65. There are some curious figures under this head. Who, for instance, are the 2 authors, 8 public scribes and copyists—of touters their name is legion—7 civil engineers, 61 draughtsmen, 28 painters, no less than 2,424 bandmasters and players, and 90 athletes by profession in this district, I am at a loss to understand.

66. *Class G. Independent and indefinite.*—This class is almost wholly made up of rice-pounders and huskers, general labourers and mendicants, nearly all of whom may be taken to be Mussalmans.

67. The women of this district are exclusive to a degree in point of both pursuit and *parda*, not to be met with in any other part even of Bengal. They scarcely engage in domestic service or serve as day-labourer. A few only, very poor, husk paddy, and are paid in kind at stipulated rates. Their number shown by the census is only 1,242. I have never heard of this occupation being followed by males. The figure 453 probably represent infirm relations of the women so employed. The women of this district do not assist their husbands in outdoor agricultural or industrial pursuits, but largely take part in all that is done indoor. Only the women of the fishermen caste, middle aged and old, vend fish in the neighbouring villages and *háts*. Even their number is much smaller here than in other districts. Beyond these, not a woman is to be seen in any hát or public place, religious gatherings, of course, excepted. Some helpless poor women, generally widows, also sell fried rice and vegetables in their villages.

68. A statement showing the principal occupation of each caste is annexed:—

Names of castes.	Occupations.
Christian	হাল চাষ, চাকরী।
Buddhist and Magh ...	হালটী।
Mussalman.	
Shaikh	হাল চাষ। চাকরী নানা শ্রেণীর।
Sayyid	লেখাপড়ার চাকরী। খয়রাত।
Pathan	এদেশে যাহারা পাঠান বলিয়া পরিচয় দেয় তাহারা সেখের মতন ব্যবসা করে।
Jolaha	কাপড় বুনান ও চাষ।
Bedia	সাপ খেলা। মণিহারি দোকান। ভোজবাজী।
Dai	নাভী ছেদন। গরু ছাগল খাশি করা। হাল চাষ।
Hindu.	
Acharji and Ganaka ...	মুকুট প্রস্তুত। প্রতিমাগঠন। গণনা করা। সূত্রধরের গুরুতা পৌরোহিত্য।
Brahman	গুরুতা, যাজনিক, চাকরী (লেখা পড়ার)।
Bhat	পাটি প্রস্তুত, কবিতা রচনা ও পাঠ করিয়া অর্থ গ্রহণ করা।
Barna Brahman ...	নিম্ন শ্রেণী হিন্দুর যাজনিক ও গুরুতা।
Jugis' Brahman ...	জুগিগণের গুরুতা ও পৌরোহিত্য।
Baniya	গন্ধবণিক্য ও স্বর্ণ বণিক্য বলিয়া পৃথক লেখা হইয়াছে।
Baidya	চিকিৎসা, লেখাপড়ার চাকরী।
Bairagi	ভিক্ষা। কেহ কেহ গৃহস্থি আদিও করে। কেহং মণিহারি দোকান করে। তুলসী চন্দন ইত্যাদি কাঠের মালা প্রস্তুত করিয়া বিক্রয় করে।
Boroj or Barui ...	পান রোপণ ও বিক্রয় করে।
Behara or Kahar ...	সওয়ারী বহন করা। হালটী, চাকরী।
Bhuimali and Hari ...	হালটী। ঢোল বাদ্য। পায়খানাদি প্রস্তুত ও মেরামত করা ঝাড়ু দেওয়া।
Chamar and Muchi ...	নূতন জুতা প্রস্তুত। পুরাতন জুতা মেরামত।
Chhutár	কাঠের চৌকী, সিন্দুক, খড়ম, পিড়ি ইত্যাদি প্রস্তুত করা। হালটী।
Chhatri	দোকানদারী, পেয়াদাগিরি ইত্যাদি চাকরী। ইহারা সটির পাল প্রস্তুত করিয়া বিক্রয় করে।
Dhobi	কাপড় ধৌত করা। হালটী।
Dom	মৎস্য বিক্রয়। সওয়ারী বহন করা। হালটী।
Gandha-banik and Gandha Paul.	বেনেতি দোকানদারী। শাঁখা প্রস্তুত।
Goala	দধি দুগ্ধ বিক্রয় করা। হালটী। গো চিকিৎসা।
Jugi	কাপড় বুনন। কেহং হাল চাষও করে।
Jaliya	মৎস্য ধরা, বিক্রয় করা। জাল বিক্রয় করা। হালটী।
Kamar	লোহার জিনিষ প্রস্তুত। হাল চাষ।
Kayastha	ভদ্র শ্রেণীর কায়স্থগণ লেখাপড়ার চাকরী করে। ছোট শ্রেণীর কায়স্থগণ (শূদ্র) পেয়াদাগিরি। বাসার চাকরী করে। হাল চাষ করে।
Kansari	কাঁসারীগণ তামা পিত্তলের ঘটী, বদনা ইত্যাদি প্রস্তুত করে।
Kshatriya	ছত্রি এবং ক্ষত্রিয় এক জাতি বলিয়া পরিচিত। বঙ্গভাষায় ক্ষত্রিয় ও সংস্কৃত ভাষায় ছত্রি বলিয়া থাকে।
Kumhar	মাটীর হাঁড়ি, পাতিল প্রস্তুত ও হাল চাষ।

Names of castes.	Occupations.
Kuri	চিড়া মুড়ী ইত্যাদি প্রস্তুত করে। হাল চাষ করে।
Kapali	ছালা প্রস্তুত করে। গান বাদ্য করে। হাল চাষ করে।
Malakar	মুকুট প্রস্তুত করে। পাটী প্রস্তুত, হালটী, নিম্ন শ্রেণীর চাকরী।
Napit	খৌরি কার্য্য, হাল চাষ।
Nama-sudra ...	মৎস্য ধরা ও বিক্রয় করা। হাল চাষ। সওয়ারী বহন করা।
Nat	ঢোল বাজান। গান বাদ্য। প্রতিমা প্রস্তুত। হাল চাষ।
Patni	মৎস্য ধরা, বিক্রয় করা, হাল চাষ, জাল প্রস্তুত ও বিক্রয় করা।
Patial	পাটি প্রস্তুত করে।
Pod	হাল চাষ।
Sankari	শঙ্খ প্রস্তুত করে ও বিক্রয় করে।
Sanayasi	ভিক্ষা করে, বান্দর নাচায় ও চিকিৎসা করে। ও গান, বাদ্য, নৃত্য করে।
Saha	দোকানদারী। হাল চাষ।
Sonar	সোণা রূপার কাজ, হাল চাষ (ইহারা জাতিতে মুসলমান)।
Sadgop	দধি দুগ্ধ বিক্রয় করা।
Subarna-banik ...	সোণা রূপার কাজ করে।
Tanti	কাপড় বুনান। হাল চাষ। নীচ শ্রেণীর চাকরী।
Teli	তৈল প্রস্তুত ও বিক্রয় করে। হাল চাষ।
Tripura	ইহাদের পরিধেয় কাপড় নিজে প্রস্তুত করে জুমে কার্পাস ও নানা প্রকার শাক সবজি তরকারী আদি উৎপন্ন করিয়া বিক্রয় করে, বাঁশের ধাড়া প্রস্তুত করে।
Turi	

HEAD X.—ADMINISTRATIVE.*

69. *Administration.*—The points on which the general instructions, so far as these were understood to be formulated, were departed from, were the following:—

The supervisors were appointed as soon as the circles were formed, and their recommendations and assistance were found of much use in the subsequent subdivision of the circles into blocks. They were also called on to nominate the enumerators, after the blocks were settled, and their nominations were for the most part accepted. The enumerators were appointed before the receipt of the *parwanas* of appointment: these were not received, in the case either of supervisors or enumerators, until the 10th November.

70. No separate serial number was adopted for each block on the general list as directed in the Census Superintendent's circular letter No. 459C., dated the 3rd December. The village number was repeated for each block, and where there were more blocks than one in a village, each was distinguished by the addition of a letter of the alphabet. This had been done as soon as the Census Superintendent's circular No. 19, enclosing form E, was received, and it was too late to alter it. He approved of the arrangement in his letter No. 484C., dated the 3rd December.

71. His instruction, conveyed in circular No. 12, dated the 26th September, not to assign more than 500 houses, if possible, to each supervisor's circle, could not be observed: all through it was understood that the word "house" was used in the same sense as at the last census, that is, as "the several buildings or rooms which go to make up the homestead whether inhabited by one or more families"; and circular No. 11, dated the 28th August, was clear authority for so treating it. In his second instruction to supervisors, however, the word "house" was for the first time authoritatively defined in a different manner, and this was not received until October, long after the circles had been formed. As the number of separate commensal families occupying the same homestead is in this district unusually large, it was found that a large number of the circles comprised even more than 1,000 houses as subsequently defined. A reference had been made to the Census Superintendent on the subject in this office letter No. 494G., dated the 6th August 1890, but from his reply, dated

* *Vide* letters Nos. 492C., and 1 Ct., dated 20th April 1891 and the 20th February 1892, from D. J. Macpherson, Esq., Offg. Magistrate of Noakhali, to the address of the Superintendent of Census.

the 13th idem, it was not understood whether he intended commensality to be the authoritative test, and his circular No. 11, received a fortnight later, was taken as indicating that the definition of a "house" adopted in 1881 was not after all to be departed from, anyway it was too late to rearrange the circles; and there were no *data* on which to do so.

72. The definition of a village given in circular No. 10 was strictly followed, and does not appear to have caused any difficulty.

73. Considerable difficulty was experienced in connection with the definition of a "house." In the first place, as already remarked, it was not known until the arrangements were much advanced that it was not intended to adhere to the definition of "*bari*" adopted at the last census; and the word was for the first time authoritatively defined in the instructions to supervisors which were not received here until October. In the next place it is very difficult to make any definition expressed, however lucidly, in a number of words intelligible to the class of people from whom the supervisors and enumerators in this district were drawn. No fault whatever can be found with the definition itself: it appears to be as good a one as could be devised to apply to the whole of the province. But so far as this district is concerned, the use of the word *khana* alone would have expressed what was intended and been far more intelligible than the definition itself. No doubt the supervisors and enumerators were made to understand that what was meant was simply *khana* as they understand that word here; but it was difficult to drum this into them, seeing that they found in the schedules and instructions themselves the word *bari*, which has an entirely different significance. If mention of the word *bari* could have been avoided altogether, no difficulty would have been caused.

74. The Noakhali Municipality, situated in Sudharam *thana*, was made a charge by itself. For the rest, each of the *thanas* in the district was constituted a separate charge. There were thus ten charges, with an average size, excluding the municipality, of 182·5 square miles and a population of 111,579.

The largest charges were Sandip and Sudharam *thanas*, with areas of 258 and 230 square miles and a population of 101,011 and 114,853 respectively. The municipality with an area of about two square miles contains a population of 5,479.

The next smallest charge was Bamni, with an area of 74 square miles and a population of 49,172. On the whole the charges were fairly workable.

75. The average size of a circle was 6·7 square miles, and the average number of houses in each 762. It has already been explained in paragraph 71 how the circles came to contain so many houses. Some of the circles, on the other hand, though extensive enough in area, contained only a few temporary huts tenanted by herdsmen in the dry season. These were *chars* which had to be made into separate circles on account of their situation. Two circles contained over 1,500 houses each. Where the number of houses exceeded 1,000, the fact was generally due to unusual subdivision of families, and owing to compactness they were not therefore found to be unwieldy. Generally speaking, however, the circles might have very advantageously been much smaller; but it would have been impossible in that case to have got the requisite number of competent supervisors in a backward district like this.

76. Every village containing less than 50 houses was formed into a separate block. In other villages, the houses were apportioned into blocks of about 50 houses each, and any houses that were over, were, so far as it could conveniently be done, made into a separate block. Local considerations and the difficulty experienced in getting competent men as enumerators led to departures from these arrangements in particular instances. More than one block formed in this way was not unfrequently placed under one enumerator. The average size of a block was about one-third of a square mile containing 35 houses In Ramganj and Bamni some of the circles contained blocks with 70 houses. The average number of occupied houses under each enumerator was 48. In this district, except where there are *hâts*, there is no such thing as a street of houses, and the homesteads are scattered over the whole area of the *mauza*, with the exception of the rice *maths*. Each is at some distance from its neighbour, and generally surrounded by a dense mass of betelnut and other palms, round which there is often a moat of water on two or three sides. The approach to each winds among the palms in a circuitous fashion; so that altogether house to house visitation in this district involved a great deal of travelling on the part of census officers of all grades.

77. For the most part the numbers of houses were written on pieces of paper which were firmly plastered on to bamboo posts, and this was found sufficiently permanent for the purposes of the present census. The marking was also done with native ink, *gab*-juice mixed with ground charcoal, and cow-dung mixed with clay. In the municipality, and in a small area outside it, tar was used. The Municipal Commissioners defrayed the cost within the town. In the interior the expense was borne by the enumerators, and in some cases by the supervisors and *chaukidars*. The probable cost was above Rs. 150, but no portion was borne by Government. I asked for Rs. 128 for this purpose, as this would allow two pice for each enumerator, but only Rs. 50 was sanctioned, and as nothing was allowed for stationery expenses, which I had intended to distribute at the same time, it was useless to draw out the sum. Considering the other expenses they were put to, the enumerators would have been insulted by being offered less than a pice ahead.

78. As regards the system adopted in numbering houses, practical difficulties arose through there being but one series of numbers for a whole village containing several blocks. The enumerators were puzzled how to number new houses erected or discovered in their blocks after the first numbering was done. Some were able to continue with the village eries; but the most feasible method was found to be the use of the number of the contiguous

house with the addition of a letter of the Bengali alphabet. Both the methods were, however, found very awkward

79. A permanent numbering of houses would enable the most difficult work connected with the census organization to be overcome with ease. It is hardly feasible, however, in this district. The walls of the houses are of bamboo matting, which requires to be changed at intervals and is often burnt down. The Muhammadan community, which forms the bulk of the population, is moreover of a migratory tendency. The difficulty in regard to numbering which recurs at each census could, however, be lightened, though not overcome, by distributing wooden tablets with a number burnt into each to the various *panchayati* unions. This would serve another purpose also, as it has come to light in the course of the present census that in some instances houses were omitted from the *chaukidari* assessment lists for dishonest purposes. The maintenance of a number on each house would have to be made one o the duties of the *panchayat*, and the cost should be borne by the *chaukidari* fund.

80. *Agency.*—In every case, except that of the Noakhali Municipality, the charge superintendent was a gazetted officer of Government. The two *thanas* of Fenny subdivision were placed under the subdivisional officer, who had the Police Inspector as his assistant. The island of Sandip was placed in charge of the Sadar Inspector of Police, and that of Hattia under a Sub-Deputy Collector. The large *thana* of Begamganj was also placed under a Sub-Deputy Collector, as no other officer of the district staff was available on the transfer to Barisal of the Deputy Magistrate who was at first in charge of it. The municipality was under the Chairman as charge superintendent. The remainder of the charges were each under a Deputy Magistrate, but as the officer in charge of Lakhmipur was the treasury officer, who could not leave his head-quarters, the Inspector of Police stationed there was made his assistant and did the bulk of the work. Two of the charge superintendents had during the cold season to be chiefly engaged on settlement work in places remote from their charges, so that the census operations interfered greatly with their regular work; but this could not be helped.

81. The supervisors were Rural Sub-Registrars, police officers, school pandits, *zamindari naibs* and *gumashtas*, and petty *talukdars*. They were chiefly recruited from among *zamindari amla*. The enumerators were for the most part *zamindari gumashtas*, *patshala gurus*, and cultivators; also shop-keepers when available. In the municipality four of the supervisors were Municipal Commissioners and one a pleader, while the enumerators were *mukhtears*, revenue agents, and office apprentices.

82. The duties of supervisors and enumerators were very far from being willingly undertaken at first, except by public officers. Threats of prosecution were in many cases necessary. Once they had fairly undertaken the duties, however, and realized that we were determined to have the work done, they discharged their duties with care and patience, and in many cases showed some zeal in endeavouring to do the work correctly. A very salutary effect was produced by the exemplary punishment of a fine of Rs. 50 imposed on a man who persistently refused to serve as an enumerator. This was inflicted towards the end of December by Mr. Pope, who was then District Magistrate, and notifications stating the result of the case were published in all parts of the district; on the other hand, the hope of securing paid employment in the abstracting office spurred on a certain number to show good work, and applications for abstracting clerkships were very numerous. They evidently expected, however, better terms than they ultimately got, for, although I appointed no supervisor or enumerator as abstracting clerk who had not applied for the post, a large proportion of them declined the appointments after they were made.

83. There were three prosecutions under the Census Act—one was the case of the enumerator referred to in last paragraph who persistently refused to serve; another man was fined two rupees for leaving the district at the time of the preliminary enumeration without asking permission or taking proper measures to secure the work being done efficiently in his absence. The third case—that of an enumerator who failed to undertake the duties—broke down on a technical ground connected with his appointment.

84. The duties of supervisor and enumerator involved pecuniary expenditure in every case. The cost of house numbering, already dealt with, was the smallest part of it. The preliminary enumeration was almost everywhere written up in the first instance in the rough on stationery of their own. This was mostly on account of their ignorance which, they well knew, would lead them to make many mistakes, and partly also because a large proportion of the printed schedules were not received in the district till after the enumeration had commenced. The work in the abstracting office would have been very troublesome indeed, had the printed forms not been filled up from a record already made. They also incurred expenses in journeying to the *thana* head-quarters on several occasions to receive instructions from the charge superintendents, and to attend gatherings held in various centres by myself and the subdivisional officer, at which all points which they did not understand were gone over and explained for the good of all. Roughly speaking, each supervisor incurred an expense of two rupees, and each enumerator of four annas.

85. No paid census officers were employed.

86. *Attitude of the people.*—Although the people knew that the census has already been twice taken without being followed up by fresh taxation, it is a positive fact that there was a widespread idea among the people that the present census was but the precursor of additional taxation. The principal grounds for this were—

(1) The much greater attention paid at this census to the accurate recording of the

occupations of the people, and of those who are instrumental in adding to the family income as distinct from mere dependants.

(2) The issue of a Government circular in October last for taking a census of agricultural stock, and its communication to the supervisors before the order for its withdrawal was received; and

(3) The knowledge that a great deal of expense was to be incurred by Government in tabulating the results, a matter of which they were ignorant when the tabulation was done in Calcutta. Another idea that prevailed among the more ignorant in some places was that widows were to be remarried. This originated from the care taken to record the civil condition of everybody. By the time the census was over the people had been assured of the erroneousness of their ideas, and the enumeration was made without any opposition.

87. *The results.*—The following statements show the results of the present census as compared with that of 1881:—

Thana.	Males.		Females.		Total Population.		Number of occupied houses.	
	1881.	1891.	1881.	1891.	1881.	1891.	1881 (*baris*).	1891 (*khanas*).
1	2	3	4	5	6	7	8	9
Sudharam town	3,410	3,559	1,714	1,920	5,124	5,479	1,046	1,128
Sudharam *thana*	48,452	56,824	47,732	58,029	96,184	114,853	10,336	22,917
Begamganj ...	65,894	81,735	63,039	78,211	128,933	159,946	16,869	27,346
Sandip ...	36,057	50,652	36,410	50,359	72,467	101,011	7,531	20,024
Bamni ...	20,367	23,872	21,364	25,300	41,731	49,172	5,046	9,363
Hattia ...	22,062	26,571	18,233	22,775	40,295	49,346	4,176	9,916
Ramganj ...	41,995	51,087	38,747	48,323	80,742	99,360	7,391	16,494
Lakhmipur ...	58,679	72,159	54,642	67,837	113,321	139,996	11,290	26,479
Fenny ...	65,585	81,945	67,112	84,297	132,697	166,242	12,542	30,575
Chhagalnaia ...	52,747	60,378	56,531	63,915	109,278	124,288	10,731	23,813
Total ...	415,248	508,727	405,524	500,966	820,772	1,009,693	86,958	188,055

Thana.	Area in square miles.	Population.		Increase of population.	Percentage of increase.	Population per square mile.		Number of persons per occupied house.	
		1881.	1891.			1881.	1891.	1881 (*baris*).	1891 (*khanas*).
1	2	3	4	5	6	7	8	9	10
Sudharam town.	2	5,124	5,479	355	6·9	2,562	2,740	4·9	4·8
Sudharam thana.	230	96,184	114,853	18,669	19·4	416	499	9·2	5·0
Begamganj ...	220	128,933	159,946	31,013	24·0	586	727	7·6	5·8
Sandip ...	258	72,467	101,011	28,544	39·3	281	392	9·6	5·0
Bamni ...	74	41,731	49,172	7,441	17·9	564	664	8·2	5·2
Hattia ..	185	40,295	49,346	9,051	22·4	218	267	9·6	4·9
Ramganj ...	117	80,742	99,360	18,618	23·0	690	849	10·9	6·0
Lakhmipur ...	212	113,321	139,996	26,675	23·5	535	660	10·0	5·2
Fenny ...	216	132,697	166,242	33,545	25·3	614	770	10·5	5·4
Chhagalnaia	131	109,278	124,288	15,010	13·7	834	949	10·1	5·2
Total ...	1,645	820,772	1,009,693	188,921	23·0	500	614	9·4	5·3

88. There has been very little change in the area of the districts or *thanas* since last census. Four villages with an area of about 4 square miles and a supposed population of 4,269 have been transferred from Chittagong to the Fenny *thana*. *Char* Falcon, with an area of about 10 square miles, has been transferred from Backergunge to Hattia, but it contained no resident population at the previous census, and the island of Hattia is so liable to alluvion and diluvion that no change of area is considered necessary in this case.

89. The population of the district has increased in 10 years from 820,772 to 1,009,693, or 23·02 per cent. Every part of the district shares in the increase. The recovery from the effects of the cyclone of 1876 is the principal cause of the increase in the islands of Sandip and Hattia and in the littoral parts of Fenny and Bamni. But it is extraordinary that in Ramganj and Begamganj, which were far removed from its influence, the population has increased by about 23 per cent., and that too, although there was already in 1881 a density of 690 and 586 to the square mile in each of these *thanas* respectively. The cause must be sought in the extraordinary fertility of the soil and the immunity of the district

from scarcity caused by the vicissitudes of season. Improvement in general health cannot be assigned as the cause. In Ramganj, where the increase of population is most remarkable, there are large areas of *bil* lands and water-logged soil, and the place has a reputation for unhealthiness How far the increase can be said to be due to immigration cannot be determined until the figures are tabulated. Generally speaking, the increase of population in the tracts unaffected by the cyclone of 1876 may be attributed to the prevalence of early marriage throughout the Muhammadan and Hindu community, combined, of course, with the capability of the soil to support the increase. In spite of the density of the population, the peasantry appear to be in a most prosperous condition, which is largely due to the income they derive from the dense groves of betelnuts and cocoanuts surrounding their homesteads. The island of Hattia has not yet recovered from the effects of the cyclone of 1876, as its population is still less than it was in 1872. The density is less here than in any other part of the district, being only 267 to the square mile; but a great part of the *char* land is cultivated by temporary immigrants, chiefly from Backergunge, who do not bring their families with them. In Sandip the population is now 14,000 more than it was in 1872, so that it has fully recovered from the effects of the cyclone, which left it in 1881 with a population of 14,549 less than at the earliest census. In Chhagalnaia a number of the male inhabitants were away at the time of the census working in the forests of Hill Tippera, and nevertheless the density of the population there reaches the extraordinary figure for a rural tract in Bengal Proper of 949 to the square mile.

90. I have every confidence in the substantial accuracy of the enumeration made at the present census, but I am not satisfied with the results as totalled up in a very great hurry by ignorant people immediately after the final enumeration. Already a few mistakes have been found; but no estimate can be formed of the extent to which the aggregate preliminary totals of each *thana* will be affected. We must now be content to wait for accurate figures till the abstraction is completed. So far as was possible in the time, the additions made by the enumerators were checked by the charge superintendents and their *muharrirs*, but it was utterly impossible for them to do this thoroughly in the extremely short time allowed. Had I made up my mind not to telegraph the result till the 7th instead of the 5th of March, which was the date prescribed by the Census Superintendent, I could have been assured of the accuracy of the figures. At the outside, however, I do not think that the district totals will be found to be more than 1,000 out, and in the aggregate hardly any difference at all may possibly be apparent.

91. As to the substantial accuracy of the census itself, I have, as already indicated, no misgivings. Charge superintendents personally checked the enumeration in a number of villages, and during my own tour I devoted the bulk of my time to this duty, greatly to the detriment of the rest of my work. As I came to the district when half the tour of the district officer was over for the season, this work, so far as I was concerned, was confined to an area of 550 square miles, or just about one-third of the district: and in that area, I checked the actual enumeration made by 5½ per cent. of the enumerators, who numbered 1,270. Each enumerator there had an average of 54 occupied houses in his block, and I usually visited 5 to 6 houses in each block. I found one person omitted in each of three blocks only, and assuming that this percentage of omissions extended over the whole district, the total left out would be about 1,390. This test applied to a population of almost 400,000, or two-fifths of the whole population of the district.

92. I found a few instances in which females were entered as males and *vice versâ*, and I had to make many corrections in regard to age. As regards occupations, my corrections had to take the form more of exciding surplusage than anything else, except the separation of workers from non-workers which gave a deal of trouble. The correctness of the schedules in regard to sub-castes, and in a less degree sects, may well be doubted. In regard to this, Babu Ganga Charan Chatterji, the Deputy Magistrate in charge of census work here, writes:—

"Very few of the low-caste Hindus know to what sect they belong, and the number of those who know their own sub-caste is still fewer. The sub-castes and sects were in some cases filled up on a reference to the entries in the specimen schedules, without any regard to the fact whether the persons concerned actually belonged to the particular sect and sub-caste or not. Thus a large number of Hindus returned themselves as *Saibas*, although it is a well-known fact that the number of *Saibas* in this district is extremely small. Some barbers returned their sub-caste as *anarpuria*, although it is well-known that no *anarpuria* napit resides in this district. Some *jugis* returned their sub-caste as *mâsya*, simply because the word *mâsya* occurs in the specimen schedule, thinking it was something respectable." One of the most remarkable things connected with the census was the eagerness with which certain castes and sub-castes sought to raise themselves in the social scale by securing entry of their names in the schedules under a designation conceived to import some degree of respectability. From all I can gather, indeed, the sample schedules were very puzzling at first to the supervisors and enumerators, who were made with difficulty to understand that they were mere hypothetical instances not necessarily applying to this district. Besides the instances affecting sub-castes already mentioned, the Subdivisional Officer of Fenny discovered a case in which an enumerator entered all the widows in his block as "*chaukidar's* dependants," for no other reason than that a widow had been shown as such in the sample schedule! On the whole, however, I think that a considerable approach to accuracy has been attained in regard to the detailed information contained in the schedules. After I had ascertained from experience the difficulties that had suggested themselves to supervisors and enumerators in interpreting the instructions, I drew up a detailed set of supplementary instructions in the

form of question and answer, and these were circulated to all supervisors. Charge Superintendents, Sub-Registrars, and police officers scrutinized the bulk of the schedules and corrected them in all details, and the trouble they took over this was most creditable to them.

93. This leads me to bring to notice the services rendered by individual officers. The officers of all departments cordially co-operated with the census officers in ensuring the success of the operations. The greatest assistance came from the Registration Department, and particularly from the Special Sub-Registrar, Maulvi Abdus Salam, and the Rural Sub-Registrars of Begamganj and Senbág, Babu Ambica Prasanna Mojumdar and Munshi Asadazamam. Had it not been for the exertions of the two latter, the work in Begamganj *thana* would have suffered much, owing to the transfer of the charge superintendent to Barisal in the very end of November. Two of the Honorary Magistrates, Maulvi Abdul Haq Khan, and Maulvi Mezaffar Ahmad, deserve special mention for the interest they took in the work near the head-quarters of the district, which was all the more creditable to them that they are independent gentlemen. The police officers, as was to be expected, rendered very great assistance, and particularly Inspectors Babu Hari Mohan Ghosh and Babu Nabin Chandra Ghosh. The whole district staff, down to the *amla*, who went out into the interior on the census night, at their own expense, bore with patience the great addition to their ordinary duties thrown on them by the census, and I am much indebted to all the Deputy Magistrates and the Sub-Deputy Collectors for the assistance they rendered and the interest they took in the work. The work of one and all was extremely heavy, as the district staff was short-handed by one most capable Deputy Magistrate. I may be permitted to bring most prominently to notice the valuable services rendered by Babu Ganga Charan Chatterji, the Deputy Magistrate in charge of census work in this district. He was most indefatigable and unwearied in the exertions he made, and it is to him that the credit is due for the smoothness with which all difficulties were overcome, and the success with which the operations were carried out. I gave him a free hand in the management of all details, and he fully justified the confidence I placed in him.

94. After all, the persons to whom our thanks are chiefly due are the supervisors and enumerators, who, not being beholden to Government in any way, gave their service gratuitously, and even incurred expense from their own pockets in the discharge of the duties thrust upon them. They did their work, on the whole, remarkably well, and with much patience and considerable zeal, and I trust they may receive some acknowledgment of their services. In submitting my census diary for January to Government, I suggested their receiving some recognition of their services as soon as the census was over, and even, if such acknowledgments be not issued from the office of the Superintendent, Census Operations, I think they would appreciate printed acknowledgments issued to them by the district officer. I purpose having this done, but as sometime has already elapsed, perhaps it may now be as well to postpone actual issue until scrutiny of the schedules shows whether any have failed to discharge their duties properly.

95. I regret the delay that has taken place in the submission of this report. It is partly due to officers being away in inaccessible *chars* on settlement work, but chiefly to my having had a great deal of work pressing upon my own attention. There was no avoidable delay on the part of the Census Deputy Magistrate, in furnishing me with the detailed materials on which this report is based.

96. The employment of selected enumerators as abstractors was not a success. More than three-fourths of the appointments were given to these in the first instance, according to the nominations of the charge superintendents. Many enumerators who were selected did not ultimately accept the appointments, and others resigned after a few days, or had to be dismissed for inefficiency. These changes were very prejudicial to the work. As a rule young men were found to do better than old, and enumerators were not generally young. The work would have been done better also if the usual holidays had been allowed without question, even if the men had been put on half-pay for these days.

97. The tasks were excessive on abstraction sheets II and XI, and on tabulation registers I to VI and XV. Even the best abstractors were not always able to finish the task on sheet II as early as sheet XI, difficult though the latter was. It was likewise impossible for the tabulators on registers XIV, XV, XIX, and XX to fill up also the totalling forms W, S, Y, and Z. Separate men altogether should have been allowed for these totalling forms, instead of paying rewards to the tabulators themselves for doing so. Much confusion arose from having it done by the same men. The tasks on abstraction sheets V and VI were, on the other hand, too easy.

98. The time allowed might have sufficed if all the staff were experienced men. Owing to resignations and the appointment of abstractors as tabulators, some of the abstractors were always new men. The work was finished in this district by the prescribed date, only because the men, in their anxiety to have no fault found with it and to earn the promised rewards, worked both morning and afternoon. Most certainly the work could not have been done within the prescribed time, if the staff had not worked much beyond the regular hours. It would have been better to prolong the time and employ fewer abstractors, as a more competent staff, as a whole, could then have been obtained.

99. For the class of men required, the pay with the rewards was sufficient. But if rewards are to be withheld, as they have so far been in this district, except from the Inspector, it would be far better to give higher pay and no rewards at all. In this district the men recommended for rewards worked their level best, not only to finish the work in time, but to make sure of its having been done with absolute accuracy, and yet rewards have been

refused. If any district deserved rewards, this one did; for I know the staff did all that it was possible for human beings to do to earn them; some of them—and these by no means slow-workers—labouring from morning to nightfall, even occasionally taking their food with them to office, rather than have it said the work had been done inaccurately. No man will ever in future have any faith in the prospect of reward for census work or any other similar work under Government; so a higher rate of pay should be given straight off. Incremental pay is out of place in so temporary an office.

100. Much inconvenience was experienced owing to frequent modifications in the instructions issued from the Superintendent's office. To secure smoothness in the work, it is essential that everything should be cut and dried before the commencement, and no modifications should be introduced subsequently, except on the clearest demonstrated necessity.

101. It is also essential that forms should be supplied in plenty of time beforehand. Tabulation was greatly delayed for want of forms, and this office was closed and the staff discharged some time before the forms for tabulating Christians reached the district. A temporary staff had to be taken on again for this, and at a time when the Deputy Magistrate, who had all along been in charge of census arrangements, was far away on tour. Delays in the supply of forms also led to unnecessarily heavy expenses on telegrams.

102. All the trouble taken in collecting information in the schedules in regard to sects has gone for nothing, except as regards Christian sects, for no provision was made in the abstraction and tabulation forms for extracting it.

103. Similarly, no attempt has been made to utilize the information contained in the schedules as to the number of workers as distinct from the number of dependants supported by each occupation. There was no part of the work that confused the enumerators more than the distinction of dependants. It no doubt secured that all the people supported by a particular occupation have been ranged under it; but as no further use has been made of the information, the enormous amount of labour spent upon it by all grades of officers has practically gone for nothing. Personally I spent hours daily in explaining and correcting the classification of dependants at a time when I had to work 14 or 15 hours a day in order to secure the success of the census in this district. In future, officers should be told beforehand what information will be abstracted, so that they may not misdirect their energies. On the other hand, occupations have been abstracted according to age periods, which does not seem to be of much advantage as it stands. Certainly the information on this point must be of a much less economic and administrative value than information as to the number of drones in Indian society.

104. The heading "Literate" might with advantage have been subdivided into "English" and "other languages" in abstraction sheet II, Tabulation Register VII, and the test slip. This would enable comparison to be made with sheet X.

105. The columns headed "Total males" and "Total females" in abstraction sheet III were for the aggregates of the subsidiary totals of the preceding columns; but inconvenience was felt through there not being a subsidiary total for the age "15 and over." The necessity for it led to an additional column being added in manuscript throughout.

106. The column headed "Caste, Race or Tribe" in abstraction sheet VII was too cramped for giving this information against each age-period.

107. The test slip was sufficient for its purpose, except that it afforded no check on castes and occupations. There were four sheets on which castes had to be shown, and the figures in each were occasionally found to differ. I fear it would not be practicable, however, to devise a test form for this; on the other hand, the columns headed "Total" in the test slip seemed unnecessary.

108. It was not understood why in some of the Tabulation Registers there were 10 lines and in others 12. Had there been uniformity in this respect, inter-comparison could have been made by 10 or 12 blocks instead of merely by 60.

109. I may take the opportunity of noting the following as the kind of mistakes most frequently found in the enumeration schedules when they came to be abstracted :—

(1) When persons were found absent on the night of final numbering, a line was often drawn merely through the name instead of right across the page, and that too sometimes very indistinctly. This led to differences in the various abstraction sheets, through the scoring out being noticed only in abstracting the columns nearest the names.

(2) Occasionally when a name was entered for the first time on the night of final numbering, the succeeding columns were not all filled up completely.

(3) Persons with male names were sometimes entered as females and *vice versâ*, owing to inability to follow the horizontal line straight.

(4) The language was sometimes entered against persons who were illiterate, or under instruction.

(5) Some of the occupations were described in an unintelligible manner.

(6) Castes and sub-castes were often interchanged. In spite of all this, I am confident that the census of this district has been taken with practical accuracy, and that abstraction and tabulation have been correctly performed, making due allowance for adjustment within the sanctioned limit. The only doubt is as regards castes, sub-castes, and occupations, for which no check was afforded by the test slip; but even here the figures are substantially accurate. One abstractor

was found to be entering minor occupations under cognate ones to save himself trouble, but he was instantly dismissed with forfeiture of pay due, and his work done almost entirely over again. Castes and sub-castes were correctly abstracted so far as this could be secured by inter-comparison between three sheets in which they were shown. The "dotting system" was found to be of great value in securing accuracy on sheets I and XI.

110. I agree in the opinion expressed by the Census Superintendent that the whole staff should be employed on the simplest sheets first, and advance gradually to the more intricate ones, although the work will not proceed so mechanically as under the old system. It will tend to diminish mistakes, but reabstraction or adjustment will still be necessary, however intelligent and careful the abstractors may be. I approve of the proposal to fix the pay at Rs. 18, and keep back one-third of it till the work has been tested. At the same time, I do not think that the pay withheld should be formed indiscriminately into a fund for paying for reabstraction, nor do I gather that this is a necessary part of the Census Superintendent's proposal. A scale of penalties should be imposed which should approximately cover the cost of reabstraction, and proportionate deductions made from the withheld pay of the men who make or pass the mistakes.

111. This is the only opportunity I have, since enumeration was finished, of bringing prominently to notice the admirable services performed by Babu Ganga Charan Chatterji, the Deputy Magistrate, who was throughout in charge of census operations in this district. It is due to his unflagging devotion and the excellent example which it inspired, that census work in this district was finished sooner than anywhere else in the province, and that too, with accuracy that has stood the test of rigid scrutiny in the Census Superintendent's office. He never spared himself from morning to night, and took great pride in seeing that everything was done punctually and accurately. It was no wonder then that a great portion of the staff did the same, and the services rendered by such men as Naba Chandra Sarkar, one of the assistants, and Rajmohan Das, the record-keeper, were as deserving of recognition as those of the Inspector, Babu Joy Chandra Ghosh, who has received a reward of Rs. 75. I trust that the Census Superintendent will recommend Babu Ganga Charan Chatterji's services to the favourable notice of Government.

C. A. P.—Reg. No. 2440J—90—15-8-94.

DISTRICT CENSUS REPORT.

No. 476, dated Chittagong, the 26th March 1892.

From—G. E. MANISTY, Esq., Magistrate of Chittagong,

To—The Secretary to the Government of Bengal, Financial Department.

WITH reference to your Circular No. 6T.F., dated the 3rd October 1891, I have the honour to submit herewith the report on the Census of 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF CHITTAGONG, 1891.

HEAD I.—EARLY HISTORY, ETC.

CHITTAGONG is situated between 20° 45′ and 22° 59′ north latitude, and 91° 30, and 92° 23′ east longitude. It contains an area of 2,505·4 square miles, and is bounded on the north by the river Fenny, including the whole river up to the point where the Sitakund range is met by the flat lands of Mauza Purbo Joar marked No. 154 on Lieutenant Siddon's map. It is bounded on the south by the river Naf which separates it from Arracan; on the west it is bounded by the Bay of Bengal and the Sandip Channel; on the east it is separated from the Chittagong Hill Tracts by a boundary line described in page 816 of the *Calcutta Gazette*, dated 8th September 1880.

2. *Jurisdiction.*—For the purpose of Criminal Administration the district was divided into *thanas* and outposts. This mode of dividing districts appears to have been originated by Regulation XXII of 1813, and has since yearly grown in importance. There is no doubt that for the greater part of Bengal this division was the basis of the Census of 1872, 1881 and 1891. The annexed table shows the *thanas* and outposts into which the district was divided during the years 1872, 1881 and 1891.

In 1872.	In 1881.	In 1891.
1	2	3
Sadar.	*Sadar.*	*Sadar.*
Chittagong	Chittagong	Chittagong.
Kumira	Kumira	Kumira.
Hathazari	Hathazari	Hathazari.
Mirsarai	Mirsarai	Mirsarai.
Outpost Zorwarganj ...	Outpost Zorwarganj ...	Outpost Zorwarganj.
„ Sitakund ...	„ Sitakund ...	„ Sitakund.
Phatikchari ...	Phatikchari	Phatikchari.
Raojan	Raojan	Raojan.
Outpost Rangania ...	Outpost Rangania ...	Outpost Rangania.
Patiya	Patiya	Patiya.
Outpost Anwara ...	Outpost Anwara ...	Outpost Anwara.
„ Parki	„ Parki ...	„ Parki.
.....	.....	Outpost Boalkhali.
Satkania	Satkania	Satkaniya.
Outpost Banskhali ...	Banskhali	Banskhali.
„ Jaldi	Outpost Jaldi	Outpost Jaldi.
Cox's Bazar Subdivision.	*Cox's Bazar Subdivision.*	*Cox's Bazar Subdivision.*
Maskhal	Maskhal	Maskhal.
.....	Outpost Kutabdia ...	Outpost Kutabdia.
Chakiria with Kutubdia ...	Chakiria	Chakiria.
.....	Outpost Harbang ...	Outpost Harbang.

In 1872.	In 1881.	In 1891.
1	2	3
Cox's Bazar Subdivision—concluded.	*Cox's Bazar Subdivision*—concluded.	*Cox's Bazar Subdivision*—concluded.
Cox's Bazar	Cox's Bazar	Cox's Bazar.
Ramu	Outpost Ramu ...	Outpost Ramu.
Outpost Garjania ...	„ Garjania ...	„ Garjania.
Ukhia	.....	.....
Outpost Teknaf ...	Teknaf	Teknaf.
„ Nhilla ...	Outpost Nhilla ...	Outpost Nhilla.
.....	„ Ukhia ...	„ Ukhia.
		Males. Females. Total.
Sandip was transferred from the Civil jurisdiction of Chittagong on the 1st May 1877.	1. Kuta Mubarakghona ...	1,511 1,530 3,041
	2. Paschim Jowa ...	530 698 1,228
	Both together having an area of 4 square miles were transferred to Noakhali.	

3. In his report on the Census of 1872, Mr. Beverley has omitted the areas of the respective *thanas* because the Boundary Commissioner's figures disagreed from those supplied by the Magistrate of the district. But I find that the area of the Sadar subdivision is set down as 1,621 square miles and that of the Cox's Bazar subdivision as 877 square miles, making a total of 2,498 square miles for the whole district.

During the Census of 1881, the area of the district was found to be 2,567 square miles. Between 1872 and 1881 the internal changes in jurisdiction were slight and need no notice. The frontier line between Chittagong and the Hill Tracts on the east was definitely laid down in 1880, and is estimated to have brought an addition of 69 square miles to the previous area of the district.

4. In 1872, the Revenue and Criminal jurisdictions of the district were conterminous. The island of Sandip appears to have formed a part of Chittagong till 1822. It was then ceded to Noakhali on the formation of that district. It remained, however, under the Civil jurisdiction of Chittagong till 1877. In May of that year it was transferred to the jurisdiction of the District Judge of Noakhali.

Between 1881 and 1891 we find very little change. The *thanas* remain the same and the number of outposts is increased by the creation of one at Boalkhali. The area of the district is reduced by 4 square miles by the transfer of the villages of Kuta, Mubarakghona, and Paschim Jowa, with a total population of 4,269 to the jurisdiction of the Noakhali district.

5. The areas given in the Census Reports of 1872 and 1881 cannot, however, be considered accurate. The district has never been properly surveyed, and the statements hitherto made must, in their very nature, have been based on guess-work. Lieutenant Siddons' survey, which occupied from 1838-41, only embraced the cultivated portions of the district, and it is estimated that nearly 680,000 acres were left unsurveyed.

The cadastral survey now in operation will, no doubt, give us correct areas. In fact the greater portions of the areas supplied in the Census returns for 1891 have been taken from the survey authorities. There are a few *thanas* in the extreme north of the district in which survey operations are not yet complete, and for these the figures for 1881 have been supplied.

6. *Early History of Chittagong.*—Chittagong seems to have formed a chronic source of feud between the Hindu King of Tippera and the Buddhist King of Arracan. The supremacy appears to have rested now with one and now with the other, and each in his turn has left traces of his occupation in the district. There are still large numbers of Tipperas to be found on the border line between Chittagong and Hill Tippera, and the Hindu population is in parts distinctly Mongolian in feature. It is said that the sacred shrines at Sitakund in *thana* Mirsarai were endowed by the Rajas of Tippera, and tradition tells how a former King bringing a large army of elephants attempted to remove the idol Sambhunath. But the stone emblem which represents the god rises out of the very heart of the earth and the King's efforts were powerless to dislodge it.

7. The occupation of the Buddhist Kings is still more marked. There is a large proportion of Buddhists in the south of the district, and the dealings between the Arracan Raja and the Muhammadan invaders are within the range of history.

8. In 1682, Chittagong was supposed to form a part of the dominions of the Musalman Emperor at Delhi, and we find that Todar Mull fixed its revenue by estimation at Rs. 2,85,000. But the country was still under the sway of the Arracan Raja, and no formal conquest had

yet been made by the Musalmans. The Portuguese in the service of the Raja rose to high rank in his navy, and joined his Magh subjects in harassing the Musalman power along the whole of the Gangetic Delta. In 1638, Matak Rai, a Magh chieftain holding the position of Viceroy of Chittagong to the Arracan Raja, offended his master and fled to the Musalmans for safety. He consented to the annexation of Chittagong to the Delhi Empire, but there is no doubt that this surrender of territory was merely nominal. The Maghs still continued to harass the Mughuls till the latter could tolerate their outrages no longer. In 1663, Shaista Khan became Viceroy of Bengal, and he determined to dislodge the Arracan Raja. He fitted out a large army and entrusted it to the command of Husain Beg. He also equipped a powerful fleet and put it under the charge of Umed Khan. The fleet stormed the forts of Jugdia and were fortunate in taking Sandip by surprise While waiting for the land army, Umed Khan by dint of bribes and threats succeeded in gaining over the Portuguese in Chittagong. He induced them to leave Chittagong by night and to fly to Dacca. They were hospitably received by the Nawab and settled in a place near Dacca, which is still known by the name of Feringhi bazar. Having conquered Sandip, Umed Khan attempted to effect a junction with the land army. That army had met and routed an army of Arracanese at the Fenny, and marched down to Kumira. In attempting to reach this place, Umed Khan was defeated by the Arracan fleet, but he ran his ships ashore, and was able to drive away the Maghs under the shelter of Husain Beg's artillery. The combined forces then proceeded to Chittagong and bombarded the town. The district was formally annexed to the territory of the Nawab, and its name changed to Islamabad (1666).

9. From 1666 to 1760, Chittagong remained in uninterrupted possession of the Muhammadans. The district was given out in *jagirs*, and I have no doubt that this is the origin of the innumerable petty *zamindaries* which confront the Collector here. The Maghs or Arracanese were almost completely expelled, and the few that remained occupied the Southern extremity. The Muhammadan settlers spread wherever they found arable land. In places they cleared away jungle, brought fresh lands into cultivation, and so rapid was their increase that by 1760 the district was almost wholly peopled by Muhammadans. There can be no doubt that at this period the Hindus in Chittagong were men who had followed in the train of the invading army. Some were ministerial officers and clerks introduced to carry on the work of Government, others no doubt were attracted hither in hopes of finding office. A few perhaps came as officers in the Musalman army.

No. The physical features and jungle—*vide* Sir H. Ricketts.
W. B. O.

No. These are refugees since from Arracan.
W. B. O.

Many as slaves.
W. B. O.

10. In 1760, the deposition of Mir Jaffar brought Burdwan, Midnapore, and Chittagong into the hands of the East India Company. The grant was nominally made for the purpose of maintaining an army, and was renewed in 1763 and confirmed by the Emperor Shah Alam in 1765. Its area was estimated at 2,900 square miles, and its revenue at Rs. 3,24,000.

11. From the very first the Company directed its attention to the question of revenue. They gave the district a strong Local Government, and we find that in 1763 settlement operations were begun for the purpose of consolidating the revenue. The district soon settled down into a well regulated province and has enjoyed a long run of uninterrupted prosperity. The outlying portions, however, on the Arracan border were for a time a source of disquiet. In 1783, Arracan was conquered by the Burmese. The Arracanese fled to British territory in large numbers between the years 1783 and 1799, and were permitted to settle in tracts of untenanted land on the borders of the Naf. So strong was the tide of immigration, that in the year 1799 relief measures were taken by Captain Cox to save a large body of Arracanese from starvation. This officer, though he died shortly after the commencement of relief operations, has left his name to the town known as Cox's Bazar. But the settlement of Maghs in British territory brought trouble to the Company both financially and politically. The Collector was obliged to expend a large sum of money in organizing relief works, and it does not appear that the revenue received from the settlements granted to Maghs even compensated the company. The immigrants, on the other hand, finding themselves in safety, commenced a series of petty raids on the Burmese frontier, and ultimately led to the first Burmese War. So troublesome did this immigration of Maghs become that we find the Company enacting a regulation to prevent them from settling in this district (*vide* Regulation XI of 1812). But the Burmese Court misinterpreted the conciliatory policy of the British as a confession of weakness, and in 1823 they forcibly occupied the island of Shahpuri on the Naf. They retired before an English force, but in 1824 the Raja of Arracan was ordered to recapture the island. This rendered war inevitable. The scene of that war was only once transferred to Chittagong. In May 1824 a battle was fought at Ramu between the Burmese troops and a small detachment under Captain Norton. The results were disastrous. The British force was outnumbered, completely annihilated, and had not the rains set in, Chittagong would have been once more overrun by Maghs and Burmese. The war ended shortly afterwards, and since then, except for the local outbreak in 1857, the history of Chittagong has been one of unbroken peace. The Maghs, however, who were the cause of all this trouble, have steadily begun to leave British territory, and the tide of emigration now flows in exactly the opposite direction.

Yes. And in Maheshkhali, but most came to what are now the Hill Tracts.
W. B. O.

1858.
W. B. O.

12. We see, therefore, the history of Chittagong divided into four distinct periods—

First.—The period of the Tippera occupation.—The traces of this conquest are necessarily faint, partly by reason of its short duration, and partly by reason of its antiquity.

Faint in the plains. Strong in the hills. W. B. O

Second.—The Magh occupation from 1500 *to* 1666.—This, as has already been shown, is a matter of history. The Buddhists in the district still represent the former Magh population, and a shrine at Sitakund, temple at Mahamuni, and local names of villages such as Nuapárá (*párá* of cows) and Kuipárá (*párá* of buffaloes) still testify to the occupation of the country by the subjects of the Arracan Raja. The Magh occupation also explains the presence of the Portuguese.

Not exactly. The Rajbansi Buddhists are plainly descendants of Buddhist mothers, but of fathers from India, (*i.e.*, from west of the Meghna). W. B. O.

Third.—The Muhammadan occupation from 1666-1760.—The district is essentially Muhammadan in population, and the Muhammadan occupation accounts not only for the introduction of the conquering race, but also for the immigration of Hindus.

Fourth.—The British occupation.—It is probable that with the advent of the English and the consequent security to life and property and an increased demand for clerical labour, the Hindus began to migrate in larger numbers. This period also explains the gradual decrease of the Magh population of Arracan.

Vide ante. W. B. O.

It should have been stated that up to August 1860, the district included the present Hill Tracts.

W. B. O.

Head II.—Movement of the population.

13. The following table gives the total population of each *thana* during the years 1872, 1881, and 1891 :—

Thanas.	1872.	1881.	1891.
1	2	3	4
Sadar Subdivision.			
Chittagong	75,941	75,152	89,666
Mirsarai	84,119	76,799	93,552
Kumira	63,079	58,611	67,394
Phatikchari	101,386	104,500	109,632
Hathhazari	82,821	81,830	89,372
Raojan ...	145,424	144,380	159,843
Patiya	185,895	180,448	206,564
Banskhali	110,050	101,758	127,792
Satkania	137,499	147,515	158,346
Total ...	986,214	970,993	1,102,161
Cox's Bazar Subdivision.			
Cox's Bazar	59,186	62,817	69,105
Chakiria	34,630	38,825	46,584
Maskhal	28,542	29,158	37,691
Teknaf	18,830	30,548	34,626
Total ...	141,188	161,348	188,006
Grand Total ...	1,127,402	1,132,341	1,290,167

14. It will be observed that in the Sadar subdivision, there was a loss of 15,221 in the population between the years 1872 and 1881, and that the *thanas* which suffered most heavily were those situated along the sea coast. There is but one explanation for this decrease, and that is the storm-wave of 1876 and the violent epidemic of cholera which followed in its wake.

15. In the Cox's Bazar subdivision there is a general increase. The growth of population in Teknaf, however, is beyond human fertility, and is due to an extension in area entailed by the settlement of the Hill Tracts boundary. Between 1881 and 1891 there have been no external causes to check the growth of population, and we consequently find an increase in every *thana*.

16. The following comparative table shows the increase in population, both male and female, between 1881 and 1891, and the percentage of increase:—

Thanas.	Total population of both sexes.		Increase or decrease.	Males.		Increase or decrease.	Females.		Increase or decrease.	Percentage of variation. Increase +, decrease −.		
	1881.	1891.		1881.	1891.		1881.	1891.		Males.	Females.	Both sexes.
1	2	3	4	5	6	7	8	9	10	11	12	13
Chittagong	75,152	89,666	+ 14,514	37,784	45,353	+ 7,569	37,368	44,313	+ 6,945	+ 16·6	+ 15·6	+16·1
Mirsarai	76,799	93,552	+ 16,753	36,987	45,331	+ 8,344	39,812	48,221	+ 8,409	18·4	17·4	17·9
Kumira	58,611	67,304	+ 8,783	28,112	32,596	+ 4,484	30,499	34,798	+ 4,299	13·7	12·3	13·0
Phatikchari ...	104,500	109,632	+ 5,132	49,514	52,502	+ 2,988	54,986	57,130	+ 2,144	5·6	3·7	4·6
Hathhazari ..	81,830	89,372	+ 7,542	38,815	42,810	+ 3,995	43,015	46,562	+ 3,547	9·3	7·6	8·4
Raojan	144,386	159,843	+ 15,463	67,086	75,762	+ 8,676	77,294	84,081	+ 6,787	11·4	8·0	9·6
Patiya	180,448	206,564	+ 26,116	82,604	96,078	+ 13,474	97,844	110,486	+ 12,642	14·0	11·4	12·6
Banskhali	101,758	127,792	+ 26,034	45,646	59,392	+ 13,746	56,112	68,400	+ 12,288	23·1	17·6	20·3
Satkania	147,515	158,346	+ 10,831	67,853	74,524	+ 6,671	79,662	83,822	+ 4,160	8·9	4·9	6·8
Cox's Bazar	62,617	69,105	+ 6,288	29,962	33,597	+ 3,628	32,848	35,508	+ 2,660	10·8	7·4	9·0
Chakiria	138,825	46,584	+ 7,759	18,352	22,480	+ 4,128	20,473	24,104	+ 3,631	18·3	15·0	16·6
Maskhal	29,158	37,691	+ 8,533	13,261	17,960	+ 4,699	15,897	19,731	+ 3,834	26·1	19·2	22·6
Teknaf	30,548	34,626	+ 4,078	15,866	17,483	+ 1,817	14,882	17,143	+ 2,261	10·3	13·1	11·7

17. It will be observed that the increase has been greatest in the *thanas* along the coast. This I attribute to the fact that these *thanas* are now recovering from the effects of the cyclone of 1876. The growth is greatest in Maskhal, which includes the island of Kutubdia, which suffered more than any other part of the district from the effects of the Cyclone. In the interior, proceeding again from north to south, Phatikchari shows an increase of 4·6. I cannot account for this small increase satisfactorily, but I believe that the settlement operations now going on will prove that there has been very little extension of cultivation in this part of the district.

18. In the other *thanas* in the Sadar subdivision the increase is normal. In Teknaf, the increase is 13 per cent., and this is probably due to the better enumeration and the fact that it did not suffer heavily from the cyclone.

19. The only place where there is a decrease is in the Cox's Bazar Municipality. This decrease of ·4 is due to the fact that it is being gradually deserted by the Maghs. While males have increased owing to a large temporary Bengali population, the number of females decreased from 2,476 to 2,318. The increase of 20·75 in the Chittagong Municipality was to be expected as the port is increasing.

20. The population of Chittagong may be said to be entirely rural. There are two towns, Chittagong and Cox's Bazar, possessing each a municipality and a population of 24,069 and 4,347 persons, respectively. The rural population of Chittagong therefore amounts to 1,261,751, or 98·6 of the total population.

21. *Emigration.*—There is no permanent emigration from Chittagong. A large portion of the adult male population go into Arracan every cold weather to cut paddy. They return about May, and then prepare their own lands for cultivation. They usually go by land and the journey occupies six days. The increase in the passenger traffic between Akyab and Chittagong in the months of April and May is due to the fact that the emigrants earn money in Arracan, and are able to afford the steamer fare. The emigrants are generally petty agriculturists and day-labourers, and the number of emigrants to Arracan increases the further south one goes.

22. *Immigration.*—The Register of birthplaces in the Census of 1891 shows that out of the total population, 608,044 males and 670,427 females are natives of Chittagong, while 11,696 are natives of other districts. The immigrants are, therefore, ·07 per cent. of the total population. Of this number, 1,103 come from Bihar, and it appears that the greater part of them were found in the Patiya *thana*, as there were only 162 women, and it is probable that these Biharis are mostly employed in the survey operations which were in progress at the time of taking the Census. Birbhum, Hazaribagh, Bankura, Lohardaga,

They also come as labourers, Nunias and Beldars.

W. B. O.

Manbhum, and the Sonthal Parganas contribute 1,160 males and 1,051 females to the district, and the following table shows the exact numbers:—

Birthplace.	Males.	Females.
1	2	3
Birbhum ...	167	175
Hazaribagh ...	346	254
Bankura ...	373	400
Lohardaga ...	78	69
Manbhum ...	111	129
Sonthal Parganas ...	*85	*24
Total ...	1,160	1,051

* Not Sonthals. I found no Sonthals.

W. B. OLDHAM, *Commissioner.*

These are evidently coolies recruited for tea gardens, and the *thanas* containing the biggest tea gardens claim the majority of these immigrants. This is shown by the subjoined statement:—

Name of Birthplace.	Number of immigrants.
1	2
Birbhum	316 in Phatikchari.
Hazaribagh	480 in ditto and Hathhazari.
Bankura	576 in Banskhali and Hathhazari.
Lohardaga	94 in Banskhali.
Manbhum	156 in Phatikchari.
Sonthal Parganas*	54 in Raojan.

* Not Sonthals.

23. We see then that a total of 1,676 out of the 2,211 is absorbed by the *thanas* which grow the greatest amount of tea. Another fact which also leads me to believe that these immigrants are coolies, is the even proportion of males and females among them.

Noakhali sends 1,495 males and 669 females to Chittagong. Of these, 1,147 males and 614 females are accounted for by Mirsarai and Chittagong *thanas*. In Chittagong, they are mostly traders and persons in search of employment in offices. In Mirsarai, they are probably traders and Baniyas.

There are 608 males and 183 females from Dacca. Of these, 379 males and 111 females live in the town *thana*, and judging from the small proportion of women among them, it seems as if they were mostly clerks and traders.

There are 733 Tipperas from Hill Tippera. These are to be found almost wholly in Phatikchari.

Not from Hill Tippera. They are local. Phatikchari was recently part of Hill Tippera.

W. B. O.

III.—Varying Density of Population.

24. In 1891, the population of the district was 1,290,167. The area is 2,563 square miles, and the number of persons per square mile is 503. In 1872, the area of the district was roughly estimated at 2,498 square miles, supporting a population of 451 persons to the square mile. In 1881 the area of the district was 2,567 square miles, and the average per square mile was 441. This decrease in the average per square mile between 1872 and 1881 is probably due to the fact that there was an increase in the area of the district, while the population remained practically stationary.

25. The following table gives the area, the population and the average number per square mile, of persons and inhabited houses for the year 1891 :—

THANAS.	Area.	Males.	Females.	Total.	No. of persons per sq. mile.	Occupied houses per square mile.
1	2	3	4	5	6	7
Chittagong ...	53	45,353	44,313	89,666	1,692	348
Mirsarai ...	125	45 331	48,221	93,552	748	144
Kumira ...	106	32,596	34,798	67,394	636	150
Phatikchari ...	312	52,502	57,130	1,09,632	351	724
Hathhazari ...	97	42,810	46,562	89,372	921	193
Raojan ...	240	75,762	84,081	1,59,843	666	137
Patiya ...	252	96,078	1,10,486	2,06,564	820	166
Banskhali ...	195	59,392	68,400	1,27,792	655	137
Satkania ...	246	74,524	83,822	1,58,346	644	119
Cox's Bazar ...	267	33,597	35,508	69,105	259	52
Chakiria ...	232	22,480	24,104	46,584	201	38
Maskhal ...	183	17,960	19,731	37,691	206	39
Teknaf ...	255	17,483	17,143	34,626	136	24
Total ...	2,563	615,868	674,299	1,290,167	503	101

26. The subjoined table furnishes a comparative statement of the density of population during the years 1872, 1881, and 1891:—

THANAS.	PERSONS PER SQUARE MILE.			HOUSES PER SQUARE MILE.		
	1872.	1881.	1891.	1872.	1881.	1891.
1	2	3	4	5	6	7
Chittagong	1,117	1,418	1,692	199	278	348
Mirsarai	319	614	748	34	122	144
Kumira	918	553	636	101	127	150
Phatikchari ...	510	335	351	58	52	724
Hathhazari	412	844	921	64	173	193
Raojan	712	602	666	120	127	137
Patiya	738	716	820	160	140	166
Banskhali	520	522	655	109	117	137
Satkania		600	644		90	119
Cox's Bazar ...	83	235	259	15	46	52
Chakiria	198	167	201	35	34	38
Maskhal	458	159	206	81	32	39
Teknaf	82	120	136	37	21	24
District Total ...	451	442	503	79	85	101

27. The figures for 1872 are not given in Mr. Beverley's census report on the ground that the areas were not correct, and I have been obliged to take them from Hunter's Statistical Accounts, but the statistical value of these figures is almost *nil*, and the results deduced from them may, I think, be safely ignored.

28. Confining ourselves solely to the figures for 1881 and 1891, it will be seen that though the average number per square mile for the district is only 511, all the *thanas* in the Sadar subdivision, with the exception of Phatikchari, support a population far in excess of this average.

29. In the Cox's Bazar subdivision the general average is little more than 200 persons to the square mile, while in the Hathhazari and Patiya *thanas* the average is 921·36 and 819·69 per square mile. The reasons for these enormous variations are obvious. The district consists of a long strip of land between the sea and the hills, divided in the centre by the Sitakund range, and bordered on the north and south by the Tippera and Lushai Hills. It consists therefore of a number of highly populous strips with tracts of intervening jungle uninhabited except by a few Maghs. The uninhabited tracts are continuous and sharply defined, and there is little transition from the best cultivated land to desolate jungle.

30. In the south of the district (*e.g.* Cox's Bazar) there is little old settled country, and it is consequently very sparsely populated. But the northern *thanas* along the sea and the centre of the district contain a large amount of old settled country, and have consequently a much denser population to the square mile. In accounting for the variations in density the most important fact that should be borne in mind is the length of time which the several tracts have been under cultivation. This seems to me to be the only explanation for the very high averages in Hathhazari, Patiya, Mirsarai, and Satkania. All these *thanas* contain a comparatively large portion of old settled country, and they have consequently the highest averages.

The river margins are everywhere the most densely populated, and the average along the banks of the Karnaphuli and Sangu must in parts exceed 1,000 persons per square mile.

It will be seen that the town *thana* bears a population of 1,692 to the square mile. A great deal of this is urban population, and in calculating the incidence of rural population the area of the municipality must be taken into account.

Deducting the areas of the two municipalities from the total area of the district, we have a rural area of 2,497 square miles which supports a population of 1,261,751 souls It is difficult to estimate how much of these 2,497 square miles is cultivated.

31. In 1838, it was estimated that there were 824 square miles of cultivated country, and the Board of Revenue statistics repeat the same figures for 1868-69. In 1881, the Collector estimated an increase of cultivation and fixed the cultivated area at 1,400 square miles. Between 1881 and 1891 the margin of cultivation has been extended still further, and the cultivated area may be safely taken to be 1,600 square miles. The rural tracts would, therefore, seem to support an average of 788 persons to the square mile.

32. It is probable that but for the usual cold weather emigration to Arracan while the census operations were in progress, the average would be still higher, and it is doubtful whether the rice grown in the district is sufficient to feed the population.

No, not doubtful. W. B. O.

Head IV.—Religion.

33. The religions of this district do not offer any great difficulty in treatment. The population is for the most part Muhammadan, and the only other religions which claim an appreciable number of followers are Hinduism and Buddhism.

34. The following table shows the population of the district according to religion, and sex during the years 1872, 1881, and 1891 :—

Religions.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Muhammadans ...	377,322	417,691	795,013	376,770	425,216	801,986	440,893	483,956	924,849
Hindus	144,280	156,848	301,128	129,930	145,247	275,177	145,673	156,660	302,333
Buddhists	13,871	16,278	30,149	24,318	29,792	54,110	28,535	33,080	61,615
Christians	564	520	1,084	623	432	1,055	661	530	1,191
Brahmos	...	...	...	5	3	8	18	...	18
Others	12	6	18	3	2	5	88	73	161
Total ...	536,059	591,343	1,127,402	531,649	600,692	1,132,341	615,868	674,299	1,290,167

35. In 1891 three new religions appear in the Census Schedules, viz., Tippera, Southal and Oraon. I have no doubt that in 1872 and 1881 Tipperas were classed as Hindus. The Sonthals and Oraons may possibly have not been here in 1872 and 1881. They are mostly tea garden coolies, and have been imported within recent years.

So they should be. W. B. O.

36. Looking at these figures from another point of view, the following tables present the variations in each religion between 1872 and 1881, and between 1881 and 1891:—

Between 1872 *and* 1881.

Years.	Muhammadans.	Hindus.	Buddhists.	Christians.	Others.
1	2	3	4	5	6
1872 ...	795,013	301,138	30,149	1,084	18= 1,127,402
1881 ...	801,986	275,177	54,110	1,055	13= 1,132,341
	+ 6,973	−25,961	+23,961	−29	−5= + 4,939
Rate of increase or decrease per cent.	+ ·8%	− 9·4	+44·2	...	.....

Between 1881 *and* 1891.

Years.	Muhammadans.	Hindus.	Buddhists.	Christians.	Others.
1	2	3	4	5	6
1881 ...	801,986	275,177	54,110	1,055	13 = 1,132,341
1891 ...	924,849	302,333	61,615	1,191	179 = 1,290,167
	+ 122,863	+ 27,156	+ 7,505	+ 136	+166 = + 157,826
Rate of increase or decrease per cent—	+ 15·3	+ 9·8	+13·8	+ 12.9	+ 99%

37. We find then that between 1872 and 1881 the Hindus show a decrease of 25,961. This is a very large number, and I have been able to furnish no satisfactory explanation for the decrease. Had there been any proselytism among Hindus, a solution might have been hazarded, saying that the number of conversions had been unusually great. But there is no proselytism worth speaking of, and the decrease among Hindus must remain unexplained The storm-wave and cyclone is no doubt responsible for a certain portion of this decrease, but it cannot be said that it was the only cause, for the Muhammadans, instead of showing a decrease, show a slight increase, 6,973. It is possible that the annual cold weather migration for labour into Arracan may, to some extent, have affected this decrease, and the fact that the decrease was greatest in the south of the district makes this hypothesis a probable one. But in that case the Muhammadan population should also show a decrease, and it must be confessed that this fall in the number of Hindus remains without a thoroughly satisfactory explanation.

38. The Buddhists, on the other hand, show abnormal fertility. I find that they have increased by 44·2 per cent. It is probable that more careful enumeration in 1891 may have led to large numbers being correctly described as Buddhists who were counted as Hindus in 1881. Between the years 1881 and 1891 there have been no special causes to check the growth of population, and we find a fairly uniform rate of increase over the whole of the district. It will be observed that under the group "others" there is an increase of 99 per cent. This is obviously due to the fact that in 1891 the census was more correctly carried out than in 1881, and that the census enumerators entered into greater detail than in 1881.

Yes. The local Buddhists call themselves Rajbansis. I have little doubt that in 1872 all Rajbansis were at once assigned to Hindus, like the Koohh Rajbansis.

W. B. O.

39. Turning to the distribution of religion, *thana* by *thana*, the following table shows the result for the year 1891 :—

Table showing percentages to total population of Hindus, Muhammadans, Buddhists, Christians and others in each thana.

THANAS.	Hindus.	Muhammadans.	Buddhists.	Christians.	Others.	Total.
1	2	3	4	5	6	7
	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.	Per cent.
Chittagong ...	18·19	79·92	·73	1·13	·03	100
Mirsarai ...	29·85	67·99	1·79	...	·37	100
Kumira ...	24·11	75·48	·40	·01	...	100
Phatikchari ...	21·65	74·26	3·21	·01	·87	100
Hathhazari ...	21·33	76·80	1·65	·01	·21	100
Raojan ...	31·45	59·08	9·54	·03	·01	100
Patiya ...	34·22	60·74	5·02	·02	...	100
Satkania ...	17·03	80·15	2·80	...	·02	100
Banskhali ...	27·33	71·11	1·54	·02	...	100
Cox's Bazar ...	7·05	79·58	13·35	·02	...	100
Chakiria ...	10·31	82·58	7·03	...	·08	100
Maskhal ...	11·70	80·09	8·17	·03	·01	100
Teknaf ..	2·09	79·39	18·52	...	...	100

40. The Hindus are most numerous in Patiya and Raojan, and the Muhammadans in Cox's Bazar, Chakiria, Teknaf, and Chittagong, and the Buddhists are most numerous in Teknaf and Cox's Bazar, a result which might have been expected owing to their nearness to the Arracan frontier. In the Sadar subdivision, Raojan and Patiya head the list in this respect. Both are old Magh settlements, and support a large colony of Baruas.

41. There are practically no Christians in the interior of the district. Most of them live in the town *thana*, and the census figures supply clear proof of this.

42. I next propose to examine the position of the Hindus, Muhammadans, Buddhists and Christians separately

43. The following table gives the number of Hindus in each *thana* during the years 1872, 1881, and 1891 :—

THANAS.	1872			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong ...	8,251	5,797	14,048	8,497	5,498	13,995	9,980	6,333	16,313
Kumira ...	2,572	2,530	5,102	7,094	7,326	14,420	8,121	8,112	16,233
Hathhazari ...	9,045	9,987	19,032	8,468	9,506	17,974	9,048	10,093	19,141
Mirsarai ...	17,086	19,197	36,283	11,110	12,449	23,559	13,725	14,549	28,274
Phatikchari ...	12,014	12,843	24,857	11,574	12,718	24,292	11,731	12,949	24,680
Raojan ...	26,556	29,120	55,676	21,154	25,401	46,555	23,360	26,933	50,293
Patiya ...	40,984	47,765	88,749	29,245	35,785	65,030	32,523	38,272	70,795
Satkania ...	20,186	23,094	43,280	12,150	14,299	26,449	12,475	14,481	26,956
Banskhali ...	...	...	...	13,415	15,801	29,216	16,581	18,341	34,923
Total of Sadar Subdivision.	136,694	150,333	287,027	122,727	138,783	261,510	137,544	150,063	287,607
Cox's Bazar.									
Maskhal ...	1,256	867	2,123	1,999	1,803	3,802	2,464	1,943	4,407
Chakiria ...	3,167	3,054	6,221	2,285	2,275	4,560	2,409	2,310	4,719
Cox's Bazar ...	1,536	1,265	2,801	2,507	2,240	4,747	2,713	2,160	4,873
Teknaf { Ramu ...	1,142	1,105	2,247	412	146	558	543	184	727
Teknaf { Ukhia ...	495	224	719						
Total of Cox's Bazar Subdivision.	7,596	6,515	14,111	7,203	6,464	13,667	8,129	6,597	14,726
GRAND TOTAL ...	144,290	156,848	301,138	129,930	145,247	275,177	145,673	156,660	302,333

44. The only point that need be noticed is the decrease in the number of Hindus. I have already stated that no satisfactory explanation can be found of this. The *thana* of Kumira shows an extraordinary increase, having almost trebled its Hindu population. Patiya, Banskhali, Mirsarai, and Satkania lose heavily, and entirely nullify the gain in Kumira. I notice the abnormal increase both among Muhammadans and Hindus in Kumira between the years 1872 and 1881. It was due to the transfer of Sitakund outpost from the jurisdiction of *thana* Mirsarai to Kumira during this period.

45. In 1891, Patiya is *par excellence* the centre of Hindu population of the district. It will be noticed that the censuses of 1872 and 1881 also show the same result. Raojan comes next not only in 1891, but also in 1872 and 1881.

46. The history of the district at once supplies us with the explanation of this. Patiya was the first great settlement of the Hindu clerks who came with Shaista Khan's army. It still maintains its reputation as the *thana* which produces the greatest number of pleaders and office clerks, and there can be no doubt that it is the most highly educated portion of the district. Raojan again was a settlement of the Hindu clerks who came with the English in 1760, and next to Patiya it is the centre of the greatest intellectual activity. Here, too, as in Patiya, the Hindus are almost wholly Kayastha, descendants, no doubt, of the ministerial officers who first settled in the district.

Surely not. The Baidyas are very numerous.

W. B. O.

47. North of the Karnaphuli the heaviest percentage of Hindus is to be found in Mirsarai, viz., 27 per cent. It is probable that the shrines at Sitakund have drawn a large number of Bairagis and Jugis to this *thana*. The traffic along the trunk road has also attracted a number of Baniyas from other districts.

48 In connection with the Hindus at Sitakund it may be interesting to know that the Mohunts practise burial instead of cremation. It is not clear from where they have come and to what caste they belong, and all that they can tell one is that they have become Sanyasis, forsworn the sacred thread, and that burial of the dead is one of the distinctive features of their sect.

49. The Hindus are rarely actual cultivators. When they own land they either let it out and realize the rents in kind, or sub-let and draw only money rents. They are on the whole better off than the Muhammadans, and consequently emigrate to Arracan in smaller numbers. They usually marry their daughters between the ages of 5 and 10, and their sons between 15 and 20.

A very curious local feature is that in Chittagong a Kayastha father's first effort is to find a Baidya husband for his daughter. Failing a Baidya, he puts up with a Kayastha.

W. B. O.

50. In matters of religion they are apathetic; one rarely sees that display or enthusiasm over religious festivals which are so common in other parts of Bengal.

51. In character they are more litigious than the Muhammadans. They have, however, the merit of being more enterprising than any other race in this district. It is greatly to their credit that the famous traveller, Babu Sarat Chandra Das, is a native of Patiya in this district.

52. *Muhammadans.*—The Muhammadans form 71·68 of the total population, and the following table shows their distribution over the district during the years 1872, 1881, and 1891:—

THANAS.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong ...	29,523	31,388	60,911	28,468	31,332	59,800	34,251	37,296	71,657
Kumira ...	10,067	10,981	21,048	20,856	27,033	52,554	24,320	26,562	50,882
Hathhazari ...	30,611	32,830	63,441	29,710	23,086	43,802	32,951	35,687	68,638
Mirsarai ...	39,177	44,701	83,874	25,521	40,621	77,151	30,720	32,883	63,603
Phatikchari ...	36,690	38,525	75,215	30,530	32,842	62,552	30,134	43,296	81,420
Raojan ...	41,214	42,933	84,147	9,897	44,257	84,154	45,420	48,831	94,251
Patiya ...	64,512	74,537	139,049	49,560	56,580	106,144	59,279	66,183	125,462
Satkania ...	71,513	85,667	157,180	53,730	32,346	70,863	59,975	66,955	126,930
Banskhali ...	...	...	...	31,517	63,109	116,839	42,037	48,940	90,977
Total of Sadar Subdivision ...	323,307	361,562	684,869	315,739	358,156	673,949	368,087	405,633	773,720
Cox's Bazar Subdivision.									
Maskhal ...	6,247	6 666	12,913	9,884	12,798	22,682	13,823	16,364	30,187
Chakiria ...	17,420	19,323	36,743	14,879	16,827	31,706	18,414	20,044	38,458
Cox's Bazar ...	11,437	11,689	23,126	23,749	25,499	49,248	26,836	28,161	54,997
Ramu ...	11,535	12,074	23,609	Tokuaf. 12,465	11,936	24,401	13,733	13,754	27,487
Ukhia ...	7,376	6,377	13,756						
Total of Cox's Bazar subdivision ...	54,015	56,129	110,144	60,977	67,060	128,037	72,806	78,323	151,129
GRAND TOTAL ...	377,322	417,691	795,013	376,770	425,216	801,986	440,893	483,956	924,849

53. They are, as I have shown under head I, the descendants of Umed Khan's Army, and almost wholly belong to the Suni sect.

Yes, and are singularly Aryan in physique and features.
W. B. O.

54. In the Cox's Bazar subdivision, there is a curious group of Mahammudans called the Shambunis. They appear to be an isolated group, who live by fishing and are semi-amphibious in their habits.

55. Their chief pursuit is agriculture. Their extreme backwardness in education precludes them from competing with the Hindus for posts in Government service, and they are, as a class, much more helpless than the Hindus.

56. To their religion they are exceedingly devoted. They seldom receive proper religious instruction, and are consequently exceedingly ignorant. Good mosques are exceedingly rare, and the people on the whole are apathetic about festivals and ceremonies.

57. Marriages between Muhammadans and Mughs are by no means uncommon. In that case the wife generally becomes Muhammadan. These marriages are much more common in the south than in the north of the district.

Muhammadans can take and marry any race or caste.
W. B. O.

The age at which Muhammadans marry is 19 or 20 for men and 10 to 15 for women. It will be seen that the marriageable age for girls is much higher than among the Hindus, and it is exceedingly rare to see a Mussulman girl married before she is 10 years old. Divorce is exceedingly easy, and the husband very frequently resorts to this provision of the law. It is a curious fact that a large percentage of the serious crimes among Muhammadans in the district arises out of quarrels about women.

58. *Buddhists.*—The Buddhists are 4·69 per cent. of the whole population. Their distribution over the whole of the district is shown in the following table :—

Thanas.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong	97	25	122	292	167	459	442	228	670
Kumira	40	25	65	159	135	294	147	124	271
Hathhazari	168	173	341	633	660	1,293	744	727	1,471
Mirsarai	391	428	819	356	330	686	884	789	1,673
Phatikchari	585	713	1,298	1,402	1,645	3,047	1,636	1,875	3,511
Raojan	2,482	3,057	5,539	6,011	7,015	13,026	6,952	8,296	15,248
Patiya	1,873	2,746	4,619	3,737	5,454	9,191	4,346	6,013	10,359
Banskhali	...	...	...	701	962	1,663	859	1,099	1,958
Satkania	206	242	448	1,970	2,251	4,221	2,073	2,386	4,459
Total of Sadar Subdivision ...	5,842	7,409	13,251	15,261	19,219	34,480	18,083	21,537	39,620
Cox's Bazar Subdivision.									
Maskhal	1,187	1,225	2,412	1,375	1,296	2,671	1,642	1,420	3,062
Chakiria	1,068	1,072	2,140	1,185	1,371	2,556	1,543	1,736	3,279
Cox's Bazar	2,793	3,363	6,156	3,708	5,106	8,814	4,040	5,182	9,222
Ramu } Teknaf ... {	791	1,041	1,832	} 2,789	2,800	5,589	3,207	3,205	6,412
Ukhia }	2,190	2,168	4,358						
Total of Cox's Bazar Subdivision ...	8,029	8,869	16,898	9,057	10,573	19,630	10,452	11,543	21,995
Grand Total ...	13,871	16,278	30,149	24,318	29,792	54,110	28,535	33,080	61,615

59. I have already noticed their extraordinary increase between the years 1872 and 1881. In the Sadar Subdivision the *thanas* which possess, both absolutely and relatively, the highest number of Buddhists are Raojan and Patiya. I leave Cox's Bazar out of the question, because it has always been a Magh settlement and because its population is almost wholly composed of Maghs and Musalmans. In Patiya, however, Buddhists are mostly Barua Maghs, *i.e.*, the offspring of Magh women by Bengalis. In Raojan again the greater number are Baruas and a few are Hill Maghs who cannot speak Bengali. It is a general rule that in mixed marriages religion goes with the mother. So, too, with the Barua Maghs. They are Bengalis in everything but religion. In education they are fast approaching the Hindus, and the tendency seems to be for them to become absolute Hindus in course of time.

Yes, calling themselves Rajbansi.
W. B. O.

I doubt it; there is a reaction.
W. B. O.

60. The pure Maghs cannot speak Bengali. In Cox's Bazar they are mostly Arracanese and in Phatikchari they are hill men from the Hill Tracts, who have for the time being settled in the plains. They practise a rough kind of husbandry called *juming*. The usual procedure is to clear a tract of jungle and to plant a series of crops. As each crop comes up in succession they reap it without trouble, and when the soil is exhausted they wander away to fresh jungles. This

They are the same. Arracanese.

method of husbandry is, however, very destructive to the soil, and it is strictly forbidden in the regulation district.

61. *Christians.*—The following table shows the distribution of Christians over the district:—

THANAS.	1872.			1881.			1891.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Subdivision.									
Chittagong	440	420	860	523	368	891	555	457	1,012
Kumira	2	1	3	..	...	...	8	...	8
Hathhazari	4	3	7	4	7	11	7	6	13
Mirsarai	...	...	...	...	...	...	...	...	...
Phatikchari	10	6	16	8	2	10	6	6	12
Raojan	31	31	62	24	21	45	30	21	51
Patiya	54	45	99	37	25	62	30	18	48
Banskhali	...	...	...	13	3	16	12	14	26
Satkania	2	...	2	3	3	6	...	...	...
Total of Sadar subdivision	543	506	1,049	612	429	1,041	648	522	1,170
Maskhal	...	...	...		...	3	5	4	9
Chakiria	2	6	8	3	...	3	...	...	...
Cox's Bazar	3	...	3	5	3	8	8	4	12
Teknaf ... Ramu ...	16	8	24	...	...	...	...	...	...
Teknaf ... Ukhia ...	...	...	...						
Total of Cox's Bazar subdivision ...	21	14	35	11	3	14	13	8	21
GRAND TOTAL ...	564	520	1,084	623	432	1,055	661	530	1,191

62. The Christians form ·08 of the total population and are mainly composed of "Feringhis," *i.e.*, the descendants of Portuguese pirates who took service under the king of Arracan. There are a certain number of Europeans resident in the district and commanding the European vessels in the port, but they are exceedingly small in number and may, I think, be neglected. It may, therefore, be said that the Christian population of the district is almost entirely of mixed descent. The number of native converts is almost *nil*, and the Baptist Mission here does not seem to have met with much success. The Feringhis are mostly to be found in the town *thanas*. Here they find employment in the Government offices and in the port. Some serve on sea-going steamers, and seem still to retain that taste for a sea-faring life for which they were so distinguished in the 17th and 18th centuries.

63. In education the Feringhis are backward and are being fast outstripped by the Hindus. In physique they are exceedingly weak, and it is doubtful how far their enrolment as volunteers is an advantage.

Mr. Manisty should have said "I doubt." It is not doubtful in the opinion of authorities on the subject.

W. B. OLDHAM,
Commissioner.

64. By religion they are Roman Catholics, and in their mode of life they do not differ from the Mussulmans except in the point that they are extremely profligate.

I question this altogether. They drink certainly, but their women are strictly kept.

W. B. O.

65. In the mufassal they practise agriculture on a small scale and also manufacture country liquor. They are notorious smugglers and are very carefully watched by the police. I have no doubt that they will steadily decline and ultimately die out.

Yes.

W. B. O.

66. *Brahmos.*—Of the other religions Brahmoism requires some mention. There is a Brahmo Church in Chittagong, but its followers number only 18, and it cannot be said that this form of belief is making any progress.

67. *Tipperas.*—The Tipperas are all hill people and are to be found almost entirely on the borders of Phatikchari and Hill Tippera. They sometimes style themselves Hindus, but do not appear to have any fixed ideas about their Hinduism. I once met two Tipperas at Sitakund. They had come to do *puja* at the shrine of Shiva, but when asked to what caste they belonged, they were unable to give any answer.

They are Hinduised, though Mongoloid.

W. B. O.

68. The subjoined table shows the increase and decrease among all religions besides Muhammadanism, Hinduism, Buddhism, Christianity, and Brahmoism, and requires no comment:—

Thanas.	1872.			1881.			1891. NOTE.—According to compilation sheet, Brahmo, Tippera, Sonthal and Oraon.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10
Sadar Sub-Division.									
Chittagong	...	...	...	4	3	7	17	1	18
Kumira	...	...	...	3	2	5	...	...	...
Hathhazari	...	...	...	...	...	...	102	84	186
Mirsarai	...	...	...	...	...	...	169	175	344
Phatikchari	...	...	...	...	...	...	517	438	955
Banskhali	...	...	...	...	...	...	3	6	9
Raojan	...	...	...	...	...	...	12	8	20
Patiya	..	..	...	1	...	1	..	...	...
Satkania	12	6	18	...	...	...	...	...	...
Total of Sadar Sub-Division	12	6	18	8	5	13	820	712	1,532
Cox's Bazar Sub-Division.									
Maskhal	...	...	...	...	...	...	6	...	6
Chakiria	...	...	...	...	...	...	13	14	27
Cox's Bazar	...	...	...	...	...	...	...	...	...
Ramu	...	...	...	...	...	...	...	...	...
Ukhia	...	...	...	...	...	...	...	...	...
Total of Cox's Bazar Sub-Division ...	...	...	...	...	...	...	19	14	33
GRAND TOTAL ...	12	6	18	8	5	13	839	726	1,565

HEAD V.—INFIRMITIES.

69. The following statement gives in a compact form, the general information with regard to the afflicted of this district:—

Infirmities.	Numbers.			Proportion in 10,000 of the population who are—		
	Males.	Females.	Both sexes.	Males.	Females.	Both.
1	2	3	4	5	6	7
Insanes	505	432	937	8	6	7
Blind	441	428	869	7	6	6
Deaf and dumb ...	714	556	1,270	11	8	9
Leper	217	87	304	3	1	2

70. Blindness and deaf-mutism seem to be the diseases which are most prevalent. The following table shows the prevalence of these infirmities in 1881:—

Infirmities.	Numbers.			Proportion in 10,000 of the population who are—		
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.
1	2	3	4	5	6	7
Insanes	555	504	1,059	10	8	9
Blind	622	654	1,276	10	10	10
Deaf and dumb ...	761	650	1,411	14	10	12
Leper	325	169	494	6	2	4

71. It will, therefore, be noticed that there has been a general decrease in the number of afflicted over the district. No satisfactory explanation can be given for this extraordinary fact, unless it be the general immunity of the district from diseases both endemic and epidemic. The census of 1881 followed close upon the cyclone and the cholera of 1876. The northern portion suffered from a combination of diseases, and it is possible that the increase in the number of the infirm was due to a general decrease in the standard of living.

72. It is not probable that the census operations in 1891 were less accurate than those of 1881. The enumerators and supervisors must have been a more intelligent class of men, and the people themselves were more reconciled to the taking of the census. It is unlikely, therefore, that the number of insane, blind, deaf and dumb, and lepers has been underestimated.

73. It is a curious fact that though females exceed the males in the total district population, the gross number of infirm among them is 1,977, or ·002 of the total female population, as against 2,263, or ·003 of the males. This is probably due to the fact that the people are apt to conceal diseases such as leprosy and deaf-mutism and insanity when the female members of their household are suffering from them. The enumerator also is dependent for the census of women on the male members of the family, and has to rely on what they tell him.

74. Insane.—The following table gives the distribution of insane in various parts of the district:—

Thanas.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	28	17	45
Mirsarai	15	11	26
Kumira	20	15	35
Phatikchari	51	36	87
Hathhazari	43	23	66
Raojan	66	66	132
Patiya	92	84	176
Banskhali	29	20	49
Satkania	80	90	170
Cox's Bazar Sub-Division.			
Cox's Bazar	37	20	57
Chakiria	24	18	42
Maskhal	15	17	32
Teknaf	5	15	20
District total ...	505	432	937

75. It will be noticed that Satkania has relatively the largest number of insanes. No satisfactory explanation can be given for this, but in the case of Patiya, which has absolutely the largest number, we may hazard an explanation in the circumstance that it is the most highly educated *thana*, and that it is the centre of the greatest mental activity. The percentage of males who are insane to the total number of males is ·008, and that among females is ·006. The Compilation Office in Calcutta has not yet published the statistics of insane according to religion, so that it is impossible to judge how far the question of intermarriages among Muhammadans is a factor in causing insanity. Particular care was taken to explain to the enumerators that only those who were permanently deprived of reason were to be classed as insane, but it is probable that a certain number also entered in this class those who were only idiots. I do not, however, think that the error in this respect was great.

76. *Blind.*—The following table gives the number of blind in the various *thanas*.—

Thana.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	30	34	64
Mirsarai	16	14	30
Kumira	10	12	22
Phatikchari	55	37	92
Hathhazari	38	29	67
Raojan	70	81	151
Patiya	65	85	150
Banskhali	22	9	31
Satkania	63	82	145
Cox's Bazar Sub-Division.			
Cox's Bazar	33	16	49
Chakiria	15	16	31
Maskhal	12	4	16
Teknaf	12	9	21
District total ...	441	428	869

77. The percentage of blind among males is ·0007 and among females is ·0006. Glare, heat, diet, are the chief causes of this infirmity. It appears that Chittagong takes an exceptionally high place, so far as immunity from blindness is concerned. In taking the preliminary census, particular care was taken to teach the enumerators that only those who were blind of both eyes should be classed as blind. I think the orders under this heading were carefully carried out.

78 *Deaf mutes.*—The following table shows the distribution of deaf mutes over the district :—

THANA.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	45	28	73
Mirsarai	38	23	61
Kumira	10	18	28
Phatikchari	84	54	138
Hathhazari	75	45	120
Raojan	120	78	198
Patiya	84	79	163
Banskhali	38	36	74
Satkania	124	114	238
Cox's Bazar Sub-Division.			
Cox's Bazar	23	27	50
Chakiria	41	21	62
Maskhal	15	22	37
Teknaf	17	11	28
District total ...	714	556	1,270

79. Satkania again heads the list, and it would seem that the causes which lead to insanity, are intimately connected with those which lead to loss of speech and hearing. It may be that the distinction between a deaf-mute and an idiot is so slight that some enumerators may have mistaken the one for the other. In the absence of statistics of religion, in relation to infirmities, it is impossible to judge how far the element of consanguineous marriages among a Muhammadan population enters into the causes of deaf-mutism.

80. *Leprosy.*—The following table gives the number of lepers in each *thana*—

THANA.	Males.	Females.	Total.
1	2	3	4
Sadar Sub-Division.			
Chittagong	8	5	13
Mirsarai	15	6	21
Kumira	11	6	17
Phatikchari	18	10	28
Hathhazari	25	15	40
Raojan	41	14	55
Patiya	40	11	51
Banskhali	20	3	23
Satkania	27	13	40
Cox's Bazar Sub-Division.			
Cox's Bazar	6	1	7
Chakiria	...	...	...
Maskhal	2	1	3
Teknaf	4	2	6
District total ...	217	87	304

81. There appears to have been a remarkable decrease in the sufferers from this disease since 1881. Apart from the general causes mentioned at the beginning of this chapter it is impossible to assign a reason for this decrease. Of the total male population, only ·0003 are

lepers, and of the females, only ·0001 suffer from this affliction. After careful enquiries in the district, it appears that the instructions of the Superintendent of Census on the subject of leprosy were correctly understood. The Supervisors, with very few exceptions, report that the enumerators took no notice of "white leprosy" or the disease known in this district as "Kuruj." The general opinion seems to be that this is only a skin disease, and that it is not fatal. But there are Baidyas and physicians, who hold that this is a form of leprosy, that it ultimately destroys the victim's digestive powers, and so causes death. They hold that the disease is contagious, but not hereditary, and that it is generally incurable.

82. To the native physicians of this district there seem to be known the different kinds of leprosy, but so far as mere questioning can elicit, it would seem that the different forms are merely variations of one and the same disease. The enumerators in the census, however, knew only the word *kusta rog* for leprosy, and it would seem as if they classed as lepers only those who are suffering from *galit kusta*, corrosive leprosy. The sufferer from this disease is doomed. The extremities are attacked and his fingers fall off, and he ultimately dies from loss of power and exhaustion. It may be that the other diseases known to the Baidyas as *shet kusta, kapala kusta, pitra kusta, churma kusta, rakta sucha kusta, maura kusta, and saptadhatu kusta* are really forms of leprosy, but it is certain that for the purposes of the census they were not counted as such.

83. The local opinion in the district is that leprosy is not affected by food. Unwholesome meat and putrid fish do not render those who resort to this mode of life more liable to infection, and the natives of the south of the Cox's Bazar subdivision seem to resort to the use of *napi* (dried fish) with impunity. Both the Hindus and Muhammadans agree in the belief that the disease is a mark of the anger of the Deity, and that it can only be cured by sufficient expiation.

VI.—Education.

84. The following table shows the state of education in the district according to religion:—

Religion.	Pupils.		Literate.		Illiterate.		Total.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Hindu	10,393	252	26,785	634	107,622	155,121	144,940	156,007
Muhammadan	13,459	468	29,456	621	397,978	482,867	440,893	483,956
Christian	72	58	187	110	402	362	661	530
Buddhist	1,326	29	4,111	162	23,098	32,889	28,535	33,080
Brahmo	7	...	8	...	3	...	18	...
Sonthal	2	...	2	...	81	67	85	67
Tippera	...	...	44	1	689	652	733	653
Oraon	...	...	1	...	2	6	3	6
Total ...	25,259	807	60,594	1,528	530,015	671,964	615,868	674,299

85. Calculating the percentages of learning, literate, and illiterate males to the total number of males, and similarly for females, according to religion, we get the following results for the four principal religions:—

Religion.	Pupils.		Literate.		Illiterate.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Hindus ...	7·1	·1	18 0	·4	91·8	99·5
Muhammadans ...	3·0	·9	6·0	·1	91·00	99·00
Christians ...	10·9	10·9	28·3	20·7	60·8	68·4
Buddhists ...	4·0	0·8	14·0	·5	82·0	99·42

86. It will be noticed that, excepting the Christians, the Hindus have a much higher percentage of pupils and literate than the followers of any other religion. The Christians only

number 1,130 in all, and their case is entirely exceptional. The superiority of the Hindus in education is, however, well known and causes no surprise. It is interesting to compare these figures with the results of the census of 1881. Female education is so microscopic that we may, I think, leave it out of consideration. Taking into account only the state of education among the male population, we find the following proportions of pupils and literate as compared with the total number of males of each religion.

Religions.	Proportion of pupils to total males.	Proportion of literate persons to total males.
1	2	3
Hindus	·07	·15
Muhammadans	·04	·05
Christians	·11	·4
Buddhists	·04	·12

87. We see then that the number of those who know to read and write has increased among the followers of every religion, though the proportion of educated Hindus to educated Muhammadans remains the same as before. It would appear that in 1881 out of every 100 educated persons 66 were Hindus and 33 Muhammadans. That proportion still remains unchanged. There is a slight improvement in the number of Muhammadan pupils under instruction, and it is probably due to that fact the Muhammadan fathers are taking more pains to educate their children.

88. There can be no doubt that hitherto posts under Government have been practically a monopoly for Hindus Their quickwittedness and adaptability have, as elsewhere, enabled them to swamp their Muhammadan brethren in every ministerial office.

89. It is to be hoped that Muhammadans of this district have at last begun to realize their position. Of recent years there has been a marked increase among them in the demand for English education, and two of their number have, up to date, graduated in Arts at the Calcutta University.

90. Turning next to the means by which education is imparted, the following table A summarises the statistics of educational institutions for the years 1872 and 1891, and Tables B and C supply a comparative statement of the number and nature of these institutions, and their cost to Government, between the years 1872 and 1891.

Table A.

Class of Schools.	1872.		1891.		Increase.		Decrease.	
	Schools	Pupils.	Schools.	Pupils.	Schools.	Pupils.	Schools.	Pupils.
1	2	3	4	5	6	7	8	9
I.—Public Schools—								
High English ...	1	130	5	1,169	4	1,039	...	...
Middle English ...	16	600	15	1,424	...	824	1	...
Middle Vernacular ...	15	607	39	2,371	24	1,764	...	...
Primary	6	194	927	26,610	921	26,416	...	...
Special	1	21	9	794	8	773	...	...
Female	...	...	12	318	12	318	...	...
Total ...	39	1,552	1,007	32,686	969	31,134	1	...
II.—Private or Indigenous Schools	830	10,203	575	9,303	...	...	255	900
Grand Total ...	869	11,755	1,582	41,989	969	31,134	256	900

Net increase—
Schools 713
Pupils 30,234

Table B.

Class of schools.	Schools.			Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1871	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Government High English Schools ...	1	1	1	91	285	222	29	118	60	10	18	6	130	421	288
,, Middle English Schools	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
,, ,, Vernacular Schools	4	4	(a)4	47	77	119	34	52	124	42	92	117	123	221	360
Schools for special education	1	2	9	13	27	75	6	209	718	2	4	1	21	300	794
Aided High English Schools	...	2	2		413	343	...	120	96	...	25	14	..	558	453
,, Middle English Schools	12	6	11	277	165	515	154	240	330	31	11	68	462	416	913
,, ,, Vernacular Schools ..	11	17	30	236	817	1,125	141	357	414	59	29	78	436	1,203	1,617
,, ,, Primary Schools ...	5	296	634	121	(b) 4,121	(c) 9,884	34	(b) 4,061	(c) 15,886	....	816	1,440	155	(b) 8,998	26,610
,, ,, Girls' Schools	...	9	11		140	(d)269	...	...	(d)48	...	54	(d)1	...	194	(d)318
Total ...	34	337	702	785	6,045	11,952	398	5,217	17,676	144	1,049	1,725	1,327	12,311	31,353

(a) They are now Board schools.
(b) Including 279 pupils of unaided primary schools. They cannot be separated.
(c) ,, 5,888 pupils of unaided primary schools.
(d) ,, 14 pupils of an unaided girls' school.

Table C.

Class of schools.	Cost to Government.			Fees, subscriptions, &c.			Total expenditure.		
	1871.	1881.	1891.	1871.	1881.	1891.	1871.	1881.	1891.
1	2	3	4	5	6	7	8	9	10
Government High English Schools	2,400	832	975	2,855	5,690	7,062	5,255	6,522	8,037
,, Middle English Schools	...	...	...	.	...	. .	...	.	...
,, ,, Vernacular Schools ...	1,347	1,091	...	150	409	2,304(a)	1,497	1,500	2,304
Schools for special education	2,444	2,534	5,217	...	7,439	11,543	2,444	9,973	16,760
Aided High English Schools	...	773	1,258	.	4,229	7,641	...	5,002	8,899
,, Middle English Schools	1,890	1,045	416	3,036	2,568	8,638(b)	4,926	3,613	9,054
,, ,, Vernacular Schools	1,175	2,011	2,882	378	3,198	6,567(c)	2,053	5,209	8,949
,, Primary Schools	308	6,438	3,838	135	8,296	32,986(d)	443	14,734	36,824
,, Girls' Schools	...	576	299	...	387	631(e)	...	963	530
Total ..	9,564	15,300	14,295	7,054	32,216	77,372	16,618	47,516	91,667

(a) Includes Rs. 1,339 from District Fund.
(b) ,, Rs. 2,543 ,, ,,
(c) ,, Rs. 1,773 ,, ,,
(d) ,, Rs. 7,485 ,, ,,
(e) ,, Rs. 250 ,, ,,

91. It will be seen that there has been a total increase of 713 in the number of schools and of 30,234 in the number of pupils. This increase is distributed as follows:—

92. Government aided schools have advanced by 969, bringing with them an increase of 31,134 pupils. There is on the other hand a decrease in the number of unaided schools by 255, involving a decrease of 900 pupils. This change is probably due to the fact that after the introduction of Sir George Campbell's scheme of primary education a large number of indigenous schools were taken under the control of the Education Department, and managed as Government schools.

93. *High Schools.*—In 1872, the Collegiate School was the only high school in the district. Since then the following four new high schools have sprung up :—

(1) The Municipal School.
(2) Kazim Ali's School.
(3) The National School.
(4) The Patiya School.

The three first are in Chittagong town, and the fourth is in *thana* Patiya.

94. *Middle English Schools.*—In 1872, these were mostly middle vernacular schools with an English class attached to them. There is no doubt that these schools are, in a great measure, instrumental in spreading English education among the people.

95. *Special Schools.*—In 1872, the Normal School was the only special school in the district, and it was maintained for the purpose of supplying properly qualified teachers. There are now 9 special schools, viz., the Normal school, 4 Madrassa schools (3 in Chittagong and one in Cox's Bazar), and 4 training classes for *gurus* or *pandits*.

96. *Female Schools.*—In 1872, there were no female schools. It is probable that Hindu girls attended *Patsalas* between the ages of five and eight, and Muhammadans sent their daughters about the same age to the *Maktabs* to learn their Koran. The census results show that there are at present over 2,000 females either under instruction or able to read and write.

97. Chittagong has always been a district where indigenous schools have flourished. In 1881 it stood second in the whole of Bengal, among the districts which were least ignorant. The following tabular statement shows the number of indigenous schools in 1872 and 1891.

Name of School.	1872.	1891.
1	2	3
Patsalas	107	23
Maktabs	110	41
Kiyougs	30	23
Sanskrit Tols	20	14
Koran classes	...	474
Total ...	267	575

98. Each village has its *Patsala* or *Maktab* and elementary education in the vernacular can always be obtained throughout the district. The *Patsalas* are generally taught by *gurus* and their standard appears to be reading, writing, and a little arithmetic. It is not uncommon to see Muhammadan boys attending Hindu *Patsalas*.

99. It is a pity that the census statistics do not give the number of schools in each *thana*, but the following tables show the distribution of knowledge over the district.

Table showing the percentage of educated persons (learning and literate) on the total population, as ascertained in the Census of 1891.

Thana.	Percentage of learning and literate.	Percentage of English knowing.
1	2	3
Chittagong	12·13	·78
Mirsarai	6·04	·04
Kumiria	7·66	·08
Phatikchari	5·78	·09
Hathhazari	7·04	·15
Raojan	7·28	·14
Patiya	8·71	·19
Banskhali	5·54	·08
Satkania	6·16	·08
Cox's Bazar	5·85	·12
Chakiria	4·38	·03
Maskhal	3·62	·02
Teknaf	4·81	·04

100. The position of the town *thana* is, on the face of it, exceptional. It contains a large port as well as the head-quarters of the district, and it is not unnatural that it should head the list.

Of the remaining *thanas*, Patiya and Raojan take the next two places, and there is very little doubt that their position is due to the large number of Hindus they contain. It is a well known fact that Patiya and Raojan are the favourite residences of pleaders and *amlas* in ministerial offices. In knowledge of English, Patiya (with the exception of Chittagong) again heads the list. Raojan and Hathhazari follow close upon each other for the next place. The position of Hathhazari is in this respect certainly surprising, and I can furnish no satisfactory explanation for its prominence. It is, however, an established fact that those portions of the district which lie south of the Karnaphuli enjoy a higher average of education than the *thanas* in the north.

101. With regard to the education of aborigines there is very little to be said. The Barua Maghs* are fast becoming completely Hinduised, and are applying themselves to English education with the quickness inherited from their Bengali parentage. They attend the middle vernacular and primary schools, and one of their number has just passed the First Arts Examination of the Calcutta University. The Hill Maghs are almost wholly illiterate, while those who have settled in the Cox's Bazar subdivision send their children to *kiyougs* where the *Raslis* or priests teach them Pali, the language of their sacred book.

* Can not be called aborigines. The aborigines are the Tripuras, the weavers (Jugis), and the fishermen (Jaliya). W. B. O.

Head VII.—Language.

102. The language of the district is purely Bengali. Both the Muhammadans and the Hindus speak it, and it is a curious fact that very* few of the former can speak Urdu. The Muhammadan invaders who formed Shaista Khan's army found no Bengali-speaking race, and it is strange that they should have abandoned Urdu and adopted Bengali as their native language. It is probable that a large part of their army consisted of Bengali-speaking Muhammadans, and that they found it easier to conduct the government of the district in Bengali. One cannot fail to notice the extreme catholicity of the Musalmans in this respect, and the extreme readiness with which they assimilated themselves to the manners, habits, and language of the subject people, cannot fail to strike any one unacquainted with the history of Bengal.

*I question this altogether. W. R. O.

103. As there is no immigration to any great extent, one rarely hears anything but Bengali spoken in the district. In the village of Dohazaree, however, a kind of corrupt Hindi is still spoken by the people. It appears that these men came over under the leadership of a Hindu captain from the North-West who had taken service under the Muhammadans. He was the leader of 1,000 troops, and he gave his name to the country where he settled.

104. There have been no dialectic changes since 1872. The language which the people speak is an exceedingly corrupt form of Bengali with a large admixture of Maghi words. It is almost unintelligible to a native of Central Bengal, and the most noticeable feature which strikes a stranger is the extreme tendency of the native to slur over their consonants, to clip syllables, and the substitution of aspirates for sibilants.

105. The only aboriginal language which is spoken to any extent appears to be Maghi. It is the language of a certain number of Maghs in Raojan and Patiya, but by far the greatest portion of the Magh-speaking population is settled in the Cox's Bazar subdivision.

Head VIII.—Castes.†

106. A comparative table of castes showing the figures for 1872, 1881, and 1891 is appended. From this it will be seen that, of the total number of Hindu castes shown in the caste list of 1891, 66 castes are not traceable in the census statistics of 1881 (*vide* Table VIII, pages 240 to 295, Vol. II, for the district of Chittagong). In the case of Muhammadans, the castes shown in the caste list of 1891 are not to be found in the census statistics of 1881. This appears to be owing to the fact that caste in the census of 1891 was dealt with in a more detailed manner than in the previous census. For instance, Acharji Brahman shown in the census of 1891 is not to be found for Chittagong in the census statistics of 1881. It appears to have been included in the Brahman caste. It does not appear to me that any satisfactory comparison can be made between the figures of 1881 and 1891. The only striking difference appears to be in the case of Kayastha, there being an increase of 81·3 in 1891 over that of 1881. This may be explained by saying that some of the Sudra castes, such as Banik, Kahar, Barui, &c., take pride in calling themselves Kayastha, and in the census of 1891 they might have been recorded as such. This is borne out by the fact that there is a marked decrease in Banik, Kahar and Barui, decrease being to the extent of 59·8, 96·5 and 61·1 per cent., respectively.

107. Chittagong is in fact, almost entirely a Muhammadan district, the people of that religion being 71 per cent. of the whole population. With regard to Hindus, Patiya *thana* holds the first place, as being the residence of a large number of Brahmans, Baidyas, and Kayasthas; next to it is Raojan *thana*. In the other *thanas*, persons of the chief castes are comparatively few in number; there appears to be no marked variation in their distribution. The table alluded to above shows the arrangements in the order of social precedence as locally recognized. Sudras, such as Baniks, Kahars (bearers), and other lower classes claim to be recorded as Kayasthas. It is not known whether any one caste has at any time been absorbed in any other caste. Almost the whole population of the district are agriculturists, and of these a large number are also fishermen, boatmen, and lascars. There are men also of this caste who live entirely on fishing, but there is no division of caste in this respect. The history of Chittagong is divided into four distinct periods; *firstly*, the period of the occupation by the Tippera Raja; *secondly*, the Magh occupation; *thirdly*, the Muhammadan occupation, and *fourthly*, the British occupation. It appears that when the Muhammadans began the administration of the district in matters of finance and other things of civil nature, the Baidyas, Kayasthas and along with them Brahmans, emigrated from different parts of Bengal to Chittagong, and it is also probable that with the advent of the English and the consequent security of life and property, and an increased demand for clerical labour, a further immigration of these castes occurred. Emigration to some extent also took place when other parts of Bengal suffered from the Mahratta invasions. The later comers are much looked down upon by the descendants of the older settlers who call the former Bangadesiya and will have no social intercourse with them. The history of Chittagong in this respect is so obscure that

† *Vide* letter No. 1519, dated 20th December 1892, from F. A. Slack, Esq., C.S., Magistrate of Chittagong.

none can say for certain at what time immigration took place on a large scale. The table alluded to shows also the grouping of castes. All the castes have connection with land in some way or other. Group B generally sub-let land, and in some cases have their land cultivated at their own cost. There is no caste which follows only one profession. A Brahman has in addition to his priesthood, cultivation, dealing in medicine, and so on, and hence it is not possible to distinguish all castes separately according to profession.

108. There are nine castes called Navasakhas* below Kayastha and included in the Sudra class—viz. 1. Gop (goala or milkman), 2. Mali (phulmali or malakar), 3. Teli, 4. Tanti, 5. Madak Moira (confectioner), 6. Baruji (Barui or Baraj-pan-growing caste), 7. Kulal (Kumhar potter), 8. Kurmakar or Kamar (blacksmith); and 9. Napit; each of them claims precedence over the other, and they even go so far as to call themselves Kayastha. At the time when the Hindu laws were in full force, each caste followed its own profession; for instance, a Dhoba would live by washing clothes. He would not have been allowed to follow the profession of a Sunri, and if any one caste followed a profession other than his own, he was treated as an outcaste. Now the caste tie, as regards occupation, is very loose, and everybody can follow without restriction whatever profession he wishes.

Head IX.—Occupations.

109. In the last column, but one, of the appended statement, is shown the group and general occupation of each caste (A) Agricultural group. The correct idea is that unless a man has a written lease from his landlord, he is, no matter how long he has been in occupation, not a tenure-holder. Owing to the petty size of the estates here, the agricultural population cannot be divided into well defined groups of *samindars*, tenure-holders, *raiyats*. Very often one man comes under all three classes, holding land in one estate as a proprietor, in another case as a tenure-holder, and in a third as a *raiyat*.

110. In all private estates, the tenures, and most of the *raiyati* holdings under leases are permanent, *i.e.*, the holders are entitled to keep the land on payment of a fixed rent liable at times to increase on the area of cultivation being extended by their bringing into cultivation the waste area attached to the tenure or holding, the assessment of such increased cultivation being made on the same basis as that which ruled the assessment of the original cultivated part

111. Field labourers are very well paid. They are hired for the cultivating season of four months and the two months of the harvesting season. Every labourer gets from the hirer as much as he can eat, and cash according to his ability and strength, the cash varying in amount from Rs. 12 to Rs. 24 for the four months of the cultivating season, and from Rs. 6 to Rs. 12 for the two months of the harvesting season. Save those diseased and infirm through age and without relatives, I have not come across any labourers, who, with their families, do not habitually have two hot meals a day and one cold meal in the early morning.

112. A very large number of petty agriculturists and field labourers go yearly to Arracan and Burma, to assist in harvesting operations, to work as coolies in Burma ports, or to help in carrying on the coast trade. From the North-West part of the district many agriculturists go to Calcutta every cold season and work the boat traffic of that port. Men who thus leave the district usually return about April bringing with them the savings which they have made out of their earnings. The yearly influx of money thus brought about here amounts to many lakhs of rupees.

This enables the people to husband their paddy for home consumption to a very large extent, and the holder of an average *raiyati* holding will generally have in stock a supply of paddy sufficient to last him and his family for 10 or 12 months.

113. There are no hunting castes in Chittagong, but the people living close to the hills do to some extent kill wild beasts in order to protect their cattle and crops from destruction. There are a few people who catch kingfishers and egrets for the purpose of selling the feathers, but this is a secondary profession, the main profession usually being agriculture.

114. Women help men, specially those belonging to the Kulal or Kumhar (potter), Jugi, Phulmali or Malakar or Mali, Bhuimali, Dhoba, Jaliya castes, while in agriculture they assist in planting out, weeding and gathering the cold weather high land crops. In the case of Kulal or Kumhar, the women prepare the clay, which is a very hard task, and make it fit for use on the wheel. Phulmali women prepare articles out of sola pith. The women of the Bhuimali caste whose chief work is to cleanse latrines and sweep the homesteads of well-to-do people, assist their husbands in these works. Dhoba women assist their husbands in washing clothes. Among the Jaliyas, the man catches fish and brings them home, while the woman takes them to different markets and sells them. During the rainy season, the women of the agricultural castes take food and tobacco for their husbands to the fields, and in the harvesting season they assist when the rice is being thrashed. The women of all classes carry out the cooking and other domestic needs of their homes. The children also of the agriculturists help their fathers in tending plough cattle. There are very few women who live upon daily labour in this district. Many of the castes shown under the serving group are not natives of the district. They have been brought from other parts of the country to work on the tea gardens.

* গোপ, মালী তথা তৈলি, তন্তি, মোদক, বারুজি।
কুলাল, কর্ম্মকার্চ্চ, নাপিত নব সায়ক।

CASTE LIST OF THE CHITTAGONG DISTRICT.

Hindu.

Name of caste in order of social precedence.	1872.	1881.			1891.			Group.	REMARKS.
		Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9	10
Mahanta	...	...	...	...	6	2	8	H.—Unproductive group. Devotees.	
Sanayasi	...	...	...	...	20	14	34	Ditto.	
Brahman	22,657	10,419	10,936	21,355	11,700	11,807	23,507	B.—Professional group. Sacerdotal.	
Acharji Brahman ...	...	...	...	...	517	593	1,110	H.—Unproductive astrologers.	
Bhat	...	...	...	...	66	64	130	H.—Unproductive bards.	
Baidya	4,016	...	...	...	2,941	2,927	5,868	B.—Professional zamindar, tenure-holder and superior professional caste.	
Kayastha	68,916	34,382	37,988	72,370	36,153	38,053	74,206	B.— Ditto.	
Rajput	359	509	531	1,040	288	277	565	C.—Commercial class.	
Goala	327	341	323	664	329	322	651	E.—Pastoral group.	
Sadgop	35	66	101	167	6	1	7	A.—Agricultural.	
Teli	4,063	1,330	1,795	3,124	1,526	2,096	3,622	Ditto.	
Kulal or Kumhar ...	3,826	2,337	2,758	5,095	2,898	3,033	5,931	D.—Artisan. Preparer of earthen pots.	
Kusmates or Kamar ...	...	...	...	...	4	3	7	Ditto.	
Kansha Banik	...	...	...	...	33	28	61	D.—Artisan caste. Preparer of brass utensils.	
Karmakar	2,749	1,323	1,610	2,933	1,322	1,541	2,863	D.—Artisan caste. Preparer of iron, smith.	
Vaisya	...	...	...	...	53	44	97	C.—Commercial.	
Vaisnab	894	964	1,071	2,035	404	420	824	H.—Unproductive, devotee.	
Bairagi	...	...	...	...	8	13	21	Ditto.	
Phulmali	...	...	...	...	72	96	168	G.—Serving.	
Malakar	856	...	...	...	304	396	700	Do.	
Napit	15,097	7,399	7,983	15,382	8,898	9,226	18,124	Do.	
Hajjam	...	...	...	...	1	...	1	Do.	
Mistri	...	...	...	...	42	34	76	D—Artisan.	
Barni	12,448	2,355	2,411	4,766	1,472	1,476	2,948	A—Agricultural. Grows betel.	
Kahar	5,720	898	1,170	2,063	526	503	1,029	G—Serving palki-bearer.	
Hallya Das	...	...	...	...	1,136	1,381	2,517	A.—Agricultural.	
Maira	...	...	...	...	39	6	45	D.—Artisan. Prepares sweet meat.	
Mudi	...	...	...	...	55	57	112	C.—Commercial.	
Subarna Banik	5,765	...	...	...	2,477	2,754	5,231	D.—Artisan, goldsmith.	
Gandha Banik	...	3,608	4,422	8,030	470	460	930	C.—Commercial.	
Sarnakar	603	...	...	...	216	211	427	D.—Artisan, goldsmith.	
Nat	...	...	...	...	318	540	858	H.—Unproductive, dancers and singers.	
Nar	949	...	...	...	15	10	25	Ditto.	
Jugi	32,314	12,878	14,473	27,351	15,588	17,135	32,723	D.—Artisan. Weaves cloths.	
Tanti	2,799	2,451	2,797	5,248	1,040	1,066	2,106	Ditto.	
Dhoba	11,135	5,451	5,995	11,446	6,011	6,464	12,475	G.—Serving. Washes clothes.	
Koiri	17	10	8	18	17	15	32	Ditto.	
Kurmi	47	56	49	105	89	49	138	Ditto.	
Bir Bongsha	...	...	...	...	2	1	3	G.—Serving, day labourer.	
Jaliya	9,284	7,561	7,751	15,312	4,664	4,711	9,305	F.—Fishing.	
Dom	15,491	4,404	4,713	9,117	6,002	6,179	12,181	Do.	
Kaibartta	3,692	2,250	2,292	4,542	3,122	3,181	6,305	Do.	
Beahari	...	...	...	...	1	...	1	G.—Serving, day labourer.	
Bhuimali	...	...	...	...	586	574	1,160	G.—Serving. Cleans latrine.	
Bhunya Mali	...	...	...	...	92	85	177	Ditto.	
Hari	4,888	2,338	2,634	4,972	2,529	2,915	5,444	G.—Serving, cleans latrine.	
Mehtar	1,687	...	...	...	118	107	225	Ditto.	
Bagdi	39	136	170	306	153	140	293	Ditto day labourer.	
Sunri	...	...	...	...	582	614	1,196	D.—Artisan, prepares spirits.	
Bhanat	...	...	...	...	27	...	27	G.—Serving, day labourer.	
Asian Hindustani ...	...	...	...	...	62	17	79	Ditto.	
Ananta	...	...	...	...	1	...	1	Ditto.	
Aborignes	...	...	...	...	5	4	9	Ditto.	
Aguri	...	...	...	...	1	...	1	Ditto.	
Ahang	...	...	...	...	4	6	10	Ditto.	
Athdira	...	...	...	...	1	...	1	Ditto.	
Asari	...	...	...	...	1	3	4	Ditto.	
Bedlya	...	...	...	...	161	150	311	H.—Unproductive, snake charmers.	
Bahamali	...	...	...	...	28	18	46	G.—Serving.	
Bnol	...	...	...	...	3	5	8	Ditto.	
Chamar	781	513	578	1,091	111	101	212	D.—Artisan, prepare shoes.	
Chandal	1,585	1,210	1,208	2,418	1,240	1,229	2,469	F.—Fishing.	
Chuli	...	...	...	...	16	...	16	G.—Serving, day labourer.	
Chakayan	...	...	...	...	4	11	15	Ditto.	
Chukataya	...	...	...	...	38	68	106	Ditto.	
Dhangar	1	...	...	...	4	5	9	Ditto.	
Dosadh	3	6	2	8	23	12	35	Ditto.	
Dhoband Bandi ...	...	...	...	...	16	16	32	Ditto.	
Dabanda	...	...	...	...	8	...	8	Ditto.	
Dhu Dhual	...	...	...	...	1	...	1	Ditto.	
Ghiri	...	...	...	...	37	57	94	Ditto.	
Ghata	...	...	...	...	1	1	2	Ditto.	
Ghatwal	3	34	22	56	58	58	116	Ditto.	
Garkhai	...	...	...	...	1	...	1	Ditto.	
Goral	...	...	...	...	2	5	7	Ditto.	
Ghasi	...	...	...	...	5	5	10	Ditto.	
Ghagaria	...	...	...	...	9	3	12	Ditto.	
Hazaria	...	...	...	...	23	10	33	Ditto.	
Habal	...	...	...	...	1	...	1	Ditto.	
Kapali	...	...	...	...	1	...	1	Ditto.	
Kuria	...	...	...	...	13	18	31	Ditto.	
Kol	14	...	...	...	3	4	7	Ditto.	
Kharti	143	...	...	...	147	177	324	Ditto.	
Karanga	...	...	...	...	4	...	4	Ditto.	
Lushai	...	...	...	...	1	...	1	Ditto.	
Makhana	...	...	...	...	60	77	137	Ditto.	
Madrasi	...	...	...	...	21	5	26	Ditto.	

Hindu—concluded.

Name of caste in order of social precedence.	1872.	1881.			1891.			Group.	REMARKS.
		Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9	10
Manarree	...	...	...	...	24	17	41	G.—Serving, day labourer.	
Mallah	524	5	...	5	2	...	2	Ditto.	
Pasi	...	...	...	...	11	2	13	C.—Commercial.	
Surati	...	...	...	...	224	296	520	Ditto.	
Oraon	...	..	...	...	60	68	128	G.—Serving, day labourer.	
Unspecified	1,240	1,342	1,603	2,945	964	758	1,722	A.—Agricultural.	

Muhammadan.

Arab	...	...	...	...	16	..	16	C.—Commercial.	
Sayyid	30	..	...	...	3,754	4,047	7,801	B.—Professional.	
Khandkar	...	...	...	...	248	258	506	Ditto. Priesthood.	
Khan	...	...	...	...	28	24	52	Ditto. Zamindar, Tenure-holder, &c.	
Mughal	...	...	...	...	157	144	301	B.—Professional. Ditto.	
Mir	...	...	...	...	35	35	70	Ditto. Ditto.	
Mirza	...	...	...	...	4	1	5	Ditto. Ditto.	
Pathan	34	...	...	...	1,120	1,096	2,216	Ditto. Ditto.	
Shaikh	...	...	...	...	434,332	477,079	911,411	A.—Agricultural.	
Shia	...	...	...	...	10	6	16	Ditto.	
Kazi	...	...	...	...	118	38	156	B.—Professional.	
Mura	...	...	...	...	6	6	12	A.—Agricultural.	
Nat	...	...	...	...	30	52	82	H.—Unproductive, dancers.	
Sardar	...	...	...	...	78	10	88	A.—Agricultural.	
Teli	...	...	...	...	45	39	84	Ditto.	
Baktia	...	...	...	...	23	41	64	H.—Unproductive, dancers and singers.	
Dai	...	...	...	...	8	...	8	G.—Serving.	
Dhunia	...	...	...	...	2	4	6	Ditto.	
Kalal	...	...	...	...	141	163	304	D.—Artisan, potters.	
Khodasta	...	...	...	...	3	3	6	A.—Agricultural.	
Khalipa	...	...	...	...	23	18	41	Ditto.	
Jumma	...	...	...	...	1	..	1	Ditto.	
Golam	...	...	...	...	272	293	565	G.—Serving.	
Unspecified	...	..	...	...	276	195	471	A.—Agricultural.	

Others.

Unspecified	..	...	...	...	43	37	80	G.—Serving.	
Christian	...	..	...	...	661	530	1,191	B.—Professional.	
Buddhist	...	24,318	29,792	54,110	28,055	32,698	60,753	A.—Agricultural and B.—Professional.	
Tripura	45	...	...	...	278	206	484	A.—Agricultural.	
Santal	4	7	5	12	85	67	152	G.—Serving.	
Brahmo	...	5	3	8	18	..	18	B.—Professional.	

Head X.—Administrative.

115. I deal with the subjects suggested for remark in the order given in the Census Superintendent's circular.

I.—Administration.

116. *Points in which the general instructions were departed from, with the reason for doing so.*—The main points in which I departed from the general instructions were (1) I entirely disregarded mauzas; (2) I limited the boat census to 24 hours. With regard to the first point my reasons for disregarding mauzas were (*a*) that the whole of the district has not been cadastrally surveyed, so that in many parts mauzas do not exist; (*b*) that the people even where mauzas do exist know nothing about them. Instead of searching for mauzas I directed the police to state what villages are contained in each union. Every village or smaller collection of houses in the district, with the exception of a few Mugh *paras* in the middle of the jungle, belong to some chaukidari union. I have not heard of any collection of houses being omitted, and I do not believe any hamlet, however small, was excluded from the census. A further advantage of adopting the union as my basis was that it generally formed a suitable supervisor's circle. I did not allow any charge to contain portions of two unions, but very large unions were broken up into two circles. I thus got for my circles areas familiar to all the residents compromised within the jurisdiction of a panchayat, and where accordingly more

use could be made of panchayats and chaukidars than could have been possible under any other arrangement. My reasons for reducing the time for the boat census to 24 hours were that I was satisfied if the census went on for 72 hours there would be a great deal of double enumeration. Many boats regularly ply between places situated a short distance apart, and some of them would probably have made six trips in 72 hours. Boats are almost invariably halted once or twice during the 24 hours. In the Sundarban tract between Kutabdiya and Maskhal I had patrol boats, as boats might not have stopped in that tract at or near a village during the 24 hours.

I proceed to deal with some minor points in which I did not follow the advice given in your circulars —

(1) I was unable to group ten blocks of 500 houses under one supervisor, as I could not have got enough supervisors. I experienced great difficulty in getting good men as supervisors, and the principle I laid down was to make circles as small as possible, provided good men were available. It was better to give a good man too large a circle than to divide it between an efficient and an inefficient man.

(2) I had Form M filled up here for all charges in the Sadar subdivision and Kutabdiya. All other charges belonging to the Cox's Bazar subdivision were filled up, I believe, at Cox's Bazar. I also made separate arrangements for sending in the abstracts and the books. My reason for departing from the instructions laid down in your circular No. 37 was to ensure the rapid transmission of the thana and district totals to Calcutta and Simla. With my very imperfectly educated staff of supervisors and enumerators the filling in of Form M would have involved very great delay. I know exactly what blocks have been formed in the Sadar subdivision, as I had got from the Charge Superintendents a complete list of the blocks in their charges, and the Subdivisional Officer of Cox's Bazar had a similar list for his subdivision. In the few cases in which I did not receive the block abstract in time I reproduced the figures for those blocks from a return which I had received from each Charge Superintendent after the end of January, showing the number of males and females in each of his blocks. The enumerators took their books to the supervisor on the morning after the census, and the supervisor compared their abstracts with the books. He then made the abstracts into a bundle, and at once despatched it to an officer deputed by the Charge Superintendent, who immediately despatched the bundles received by him direct to me in the case of all charges in the Sadar subdivision and Kutabdiya, and in other cases to the Subdivisional Officer, Cox's Bazar. I made as many collecting centres as possible by deputing muharrirs and police officers to various places in each charge to ensure the speedy collection and transmission of the abstracts. Some of the abstracts had to come over 50 miles, but almost all the abstracts were received by me and the Subdivisional Officer of Cox's Bazar within 48 hours of the beginning of the census. There was somewhat greater delay in the case of the boat census, owing to a misunderstanding of the orders in some charges, but all returns were received either here or at Cox's Bazar by the morning of the 4th March.

117. *Definition of a village and house.*—The definitions of a village and house were understood, and I have nothing to suggest on these points. The preliminary totals of charges in Cox's Bazar, excepting the case of Kutabdiya completed at head-quarters, were telegraphed to me.

118. *Size of the charge or sub-charge.*—Some of my charges were larger than could conveniently be managed by one man, but it is so important that the Charge Superintendent should be thoroughly competent, that it is better to have too large a charge than to make over a portion of it to an incompetent man.

119. *Size of the Circle.*—This, as I have noticed previously, must depend on the number of intelligent men who can be got to act as supervisors.

120. *Size of the block.*—The average size of the block in this district was not excessive, but of course the smaller the block the better within certain limits. If a sufficient number of educated men could be found, I think the best number of houses to give to a block would be from 30 to 40.

121. *Numbering of houses; its cost &c.*—The whole of the cost of numbering in the Sadar subdivision was paid by the villagers. The cost per village where ink was used cannot have amounted to a pice per block, and was no doubt borne by the enumerator. This answered very well on houses with bamboo walls such as are used in this district. In some charges charcoal and water and chalk were used. The cost of this per block did not probably exceed two pice, and probably in most cases the householder supplied the charcoal with which the houses were marked, while the village Baniah supplied the chalk.

In all the charges in the Cox's Bazar subdivision the numbers were marked on pieces of paper pasted on the walls of the houses. Rupees 24 odd were spent on paper provided by the Charge Superintendent to the enumerators for the purpose.

122. *Permanent numbering of houses.*—I think it would be practicable to have all houses numbered. Its cost should in unions be borne by the Chaukidari Fund and in towns by the Municipality. It would require legislation.

II.—Agency.

123. *Classes from whom supervisors and enumerators were derived.*—Supervisors were generally Rural Sub-Registrars, head-constables, teachers, or zamindars, while enumerators were mostly either members of panchayats or men belonging to the same class. An enumerator was generally a *matabar* of his village.

124. *Whether their duties were willingly undertaken.*—There was a little grumbling here and there, but on the whole I was very much surprised and gratified with the good will and anxiety to carry out orders displayed by supervisors and enumerators.

125. *Prosecutions.*—Seventeen enumerators were prosecuted for refusing to do their work or for neglecting to carry out orders, but in only 3 cases were the enumerators punished. Two enumerators were acquitted under section 245 and 2 under section 248, Criminal Procedure Code. All the other cases were (or will be, two of the records have been sent to Charge Superintendent for report, and not yet returned) disposed of under section 249, Criminal Procedure Code. I was very unwilling to deal severely with a class of men who on the whole did such good work, and in most cases the institution of proceedings was sufficient to bring them to their senses.

126. *Whether their duties involved any pecuniary expenditure.*—No pecuniary expenditure was involved except perhaps in some cases a few pice in ink and stationery. Most of the enumerators wrote out a draft of their schedule before filling up the book. I encouraged this, although of course I could not compel any one to make a rough copy. In a few cases enumerators who were not well educated hired men to write for them. This was particularly the case in the Banskhali *thana*, where many of the *matabars* of villages cannot read and write well.

127. *If any paid census officers were employed.*—No paid census officers were employed.

III.—Attitude of the people.

128. There was a good deal of talk about the probability of the census ending in fresh taxation, but there was very little excitement about it. A few old women objected to the names of all the children being given under the belief that Government meant to get hold of some of them, but I do not think any of the men believed this, nor did I hear of any definite rumour being started as to what Government proposed to do with the children. I doubt whether at the next census there will be any rumours beyond the usual vague talk as to taxation. Some of the enumerators of the present census had also taken part in the two previous census operations, and all except very young men remember this is the third time a census has been held.

IV.—The results.

129. I asked the Charge Superintendents to test carefully as many blocks as they could and to report to me all cases in which they found any one had been omitted. Mr. Mullick, Assistant Magistrate, who was in charge of the town *thana* (not the Municipality), made very careful enquiries. In 17 blocks containing 3,796 persons he found 35 persons omitted a percentage of error of ·922. Other Charge Superintendents reported a far smaller percentage of error, but I doubt whether their enquiries were so careful. On the other hand, I believe many errors were corrected on the night of the census. I think, allowing for a greater percentage of error in some of the *thanas* where the Charge Superintendents were not up to the average in intelligence, that it did not amount to one per cent. I think it is very improbable that it amounted to one and-a-half per cent.

130. The increase in population was greatest in the *thanas* along the coast. Thus going from north to south in Mirsarai, it was 21·8, in Kumira, 15·0, in the town *thana*, 19·3, in Banskhali, 25·4, in Maskhal, 29·5, and in Chakiria, 20·3 per cent. I attribute the very large increase in those *thanas* to the recovery from the effects of the great cyclone of 1876, which seriously affected the census return in 1881 for those *thanas*. The increase, it will be noted, is greatest in Maskhal, which includes the island of Kutabdiya, which suffered more than any other part of the district from the cyclone. In the interior, proceeding again from north to south, Phatikchari shows an increase of only 4·7 per cent. I cannot account for the very small increase satisfactorily.

131. I believe, however, that the settlement now going on will prove that there has been very little extension of cultivation in this part of the district. In Hathhazari the increase of 9·1 per cent. is normal, in Raojan the increase is 10·6, probably owing to the fact that cultivation has extended more there than in Hathhazari The increase in Pattya—14·5 per cent.—is very great, considering that the area under cultivation is large in proportion to the waste lands. In Satkania the increase—7·3—is not large, but I doubt whether there has been any increase of cultivation in this *thana*. In Cox's Bazar *thana* the increase—10·2—does not much exceed the normal. Teknaf, in which the increase is 13·3, did not suffer much from the cyclone, and probably part of the increase is due to better enumeration. The only place in which there is a decrease, is the Cox's Bazar Municipality, where it amounts to 0·4 per cent. This appears to be due to the fact that it is gradually being deserted by the Maghs. While males have increased, owing to a larger temporary Bengali population, the number of females decreased from 2,476 to 2,318 The increase in the Chittagong Municipality of 20·75 was to be expected, as the trade of the port is increasing.

132. In conclusion, I would only remark that admirable work has been done by most of those who took part in the census from enumerators to Charge Superintendents. The Charge Superintendents were all officials, and most of them showed great zeal in carrying on the work which was a heavy addition to their ordinary duties. Among the Charge Superintendents who did exceptionally good work were Mr. Mullick, Assistant Magistrate, Babu Janoki Nath Dutta, Rural Sub-Registrar and Charge Superintendent of Mirsarai, Babu Rajani Kanta Chakraverti, Sub-Inspector of Schools and Charge Superintendent of Phatikchari,

and Babu Ramkanai Pal, Kanungo of Kutabdiya. I also got much assistance from many other Rural Sub-Registrars, especially Maulvi Amjadali, Rural Sub-Registrar of Phatikchari.

Mr. Cosserat did much work in supervising operations in the Cox's Bazar subdivision.

In my office the Magistrate's head-clerk, Babu Janaki Nath Sen, did the greater part of the office work involved by the census operations, and did it very well.

133. *Abstraction*.—The abstraction work was commenced in March, and practically concluded in June. A few room-supervisors were sent to Calcutta for instruction, but I cannot say that the result was very satisfactory. The men were not sufficiently trained to have a full grasp of their work, and did not at first realize that they were paid a high salary for the purpose of exercising a careful and intelligent supervision over the work of the abstractors. The fault, perhaps, lay not so much in the system as in themselves. They were mostly Hindus and the abstractors were, as a body, Muhammadans. They had not sufficient influence, either by reason of superior intelligence or of superior education, to enforce the orders which they received. It was impossible at the same time to obtain a better class of men.

134. The survey and settlement operations going on attracted by far the greater number of those who could read and write and were anxious for employment, and the result was that the Census Office was the refuge of all who had been rejected by the Settlement and the Survey Offices.

135. The tasks prescribed by the Census Superintendent, though a little hard in the beginning, were on the whole reasonable, and the men found no difficulty in getting through them.

136. The inaccuracy of the work, however, in its first stages was appalling, and I quite agree with the Census Superintendent in thinking that only the easiest sheets such as V and VI should at first be attempted. From the experience gained in this district, I would certainly say that the work done on sheets I and XI during the first three weeks was worse than useless. Sheet III seems to me an exceptionally difficult sheet and requires very careful abstraction, and I would suggest that it should be done last of all. By far the greater part of the re-abstraction in this district was a consequence of the disagreement between sheets I and IV. I would, therefore, employ the abstraction staff on the various sheets in the following order, first on V, VI and VII, then on IV, II and X, then on I and XI, and lastly on III.

137. The test slips should be bound in books for each *thana*, and as each set of sheets is completed the results should be entered on them. In the case of several, it was discovered that test slips had either been written twice over, or not at all. This confusion would be avoided by adoption of the plan suggested by the Census Superintendent

138. *Re-abstraction*.—This, I think, is a mistake. There should, in my opinion, be no staff at all for re-abstraction. Re-abstractors even at their best, are liable to make a large percentage of errors, and are not sufficiently highly paid to turn out reliable work.

139. *Adjustment*.—On the other hand, adjustment seems to me absolutely necessary; by this I do not mean the correction of one sheet merely by reference to other sheets, within the limits suggested in the Census Superintendent's confidential circular. There is always a large field for fudging in such a procedure, and I think that the men who can make a judicious use of the margin allowed, are difficult to find. I would keep back a third of the pay of each abstractor, and as soon as the completed test slips of a *thana* had been examined by the Inspector and the officer in charge, I would make over the very bad blocks to a special set of clerks. It would be their duty to re-abstract for particular age-periods, refer to the schedule book, to correct the sheets, and to turn out the block ready for tabulation. I would pay the men from Rs. 20 to Rs. 25. It will be seen that the men required for this purpose must be of sufficient intelligence to be able to detect the inaccurate sheet merely by comparison with other sheets. They must then proceed to correct the error by reference to the schedule book. The pay I have suggested should be enough to secure men of requisite intelligence, and the one-third withheld from abstractors will meet the salary of the adjustment clerks.

140. *Tabulation*.—In this district the tasks were generally found to be excessive on Registers VI A.B.C., and XIV and XX. Men who have been accustomed to do abstraction work cannot be sent into the Tabulation Office and be expected to turn out either full tasks or anything approaching correct work; nor is it possible for the Assistant Inspector to keep pace with the work done, or to check it regularly. I would, therefore, suggest that side by side with abstraction, two or three gangs of tabulators should be instructed. Nothing like full tasks should be expected from them for the first three weeks. The inefficient should be weeded out, and when a *thana* was complete, the gang would be ready to take it up and do good work from the start. In this connection, I may remark that it is by far the best plan to allow one gang for each *thana*. Two gangs generally cause a confusion of blocks, waste of forms, and make checking exceedingly difficult.

141. In order to do all this it is obvious that more time should be allowed. I am of opinion that if there had been less haste and less bad economy, the outturn of work done during tabulation would have been more correct, and the compilation of totalling forms far more speedy. As a matter of fact the Tabulation Office in this district was closed on the 3rd October, but the final forms were not despatched till the end of November, simply because the tabulators had no instruction before entering upon their work, and did inaccurate work. So far as I can judge, no kind of work was so unpopular as that in the Census Office. Men were disheartened because their back pay was withheld and because they were obliged to work on holidays. They should, I think, have been allowed *gazetted* holidays, or told before appointment that such holidays would not be recognized.

142. But by far the best means of making census clerks efficient and contented would be to have teaching classes in each district at least two months before abstraction and a month or three weeks before tabulation. A few men should always proceed to the Calcutta Office, and having thoroughly learnt the details of abstraction and tabulation, be allowed full pay to teach classes in the District Office. The weeding out of inefficient men would thus be done before and not after the work begins, and the clerks would not, as in Berhampore and here, be driven away in sheer disgust after a few days' work. It may be said that the teaching classes would involve a large expenditure I think, however, that in reality there would be a saving. The expenditure incurred in this district by the Census Department does not represent the actual cost of the census. A large number of officers were lent by the District Magistrates because the work done by tabulators was inaccurate. The pay of these officers would more than cover the expenses of a teaching staff of two or three men.

143. I think also that some plan might be devised for paying the abstractors according to contract rates, always insisting of course on a minimum daily task as a condition of their retention in office. The survey and settlement offices employ their clerks in this manner, and the result, I understand, is satisfactory.

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